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THE WESTMINSTER NEW TESTAMENT
THE GOSPEL ACCORDING TO
ST. LUKE

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THE WESTMINSTER NEW TESTAMENT

GENERAL EDITOR

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THE GOSPEL ACCORDING TO

ST. LUKE

WITH INTRODUCTION AND NOTES

BY THE

GENERAL EDITOR

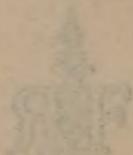


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PREFACE

As the General Editor is himself responsible for the Introduction and Notes of this volume, the Preface inserted in the other volumes is here omitted; but he offers instead a brief indication of his own aims in preparing it. He has dealt with renderings, readings, and references to parallel passages, and also the explanations of names of persons or places as briefly as seemed consistent with the intention of the series, in order to find room for the fuller treatment of four matters, to which he attaches special importance: (1) the literary composition of the Gospel, (2) the personal characteristics of the Evangelist, (3) the difficulties which the life and teaching of Jesus may offer to the modern reader, and (4) the conception of the personality of Jesus, which the Gospels present. As he could not deal with theological problems as fully as he desired, he has ventured on occasional references to his own book, *Studies in the Inner Life of Jesus*, in which all these questions are fully treated. He gratefully acknowledges his indebtedness to Dr. Bruce's commentary on Luke in the *Expositor's Greek Testament*, vol. i., and Dr. Plummer's in the *International Critical Commentary* series.

ALFRED E. GARVIE.

NEW COLLEGE, LONDON,
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THE WESTMINSTER NEW TESTAMENT THE GOSPEL ACCORDING TO ST. LUKE



INTRODUCTION.

“THE most beautiful book that has ever been written,” is the judgment of Renan on the Third Gospel, which he also describes as “the most literary of the Gospels.” This opinion is confirmed by Sanday, who says of the author: “St. Luke has more literary ambition than his fellows.” Ramsay affirms of him as an historical writer that he “commands excellent means of knowledge . . . and brings to the treatment of his subject genius, literary skill, and sympathetic historical insight.” Aiming at *completeness*, he not only uses the material found in the other Synoptic Gospels, but contributes to the record of the life of Jesus more matter peculiar to himself than either of the other Synoptists. His standpoint is that of a companion and fellow-worker of the Apostle of the Gentiles, who, if not altogether at home in the intricacies of the theology of Paul, yet

2 Westminster New Testament

breathed the finer air and had the wider outlook of his Gospel of God's unmerited grace to all men. Of the three Synoptic Gospels, this has the closest kinship with the Apostolic Gospel, and is a proof on the one hand that the indifference to the facts of the earthly life of Jesus, which is sometimes ascribed to Paul, was not characteristic of the Pauline circle; and on the other, that for the author, at least, there was no contradiction, as is now alleged, between the teaching of Jesus and the doctrine of Paul.

I. THE AUTHORSHIP.

1. Although in his preface the author of the Acts does not give his name, yet his reference to a "former treatise" cannot be to any other writing than to the Third Gospel. Both are dedicated to the same person, Theophilus (Acts i. 1), "most excellent Theophilus" (Luke i. 3). The likenesses of the two books in style, thought, and spirit are so many and so close that there can be no doubt about their being from the same hand. Not only are many words and phrases, not found elsewhere in the New Testament, common to the two writings; but there are also similarities of description and arrangement (see Plummer's *St. Luke*, p. xii). The identity of the author of Acts and of the Third Gospel may be regarded as a fact beyond doubt or question.

2. For the next link in our chain of argument we must go to Acts. In this book are to be found a number of passages in which the first personal pronoun "we" is used instead of the

third personal pronoun “they.” The first instance of this change is found in chapter xvi. vers. 8, 9, 10: “And passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway *we* sought to go forth into Macedonia, concluding that God had called *us* for to preach the Gospel unto them.” The inference is obvious; at this point the writer of the narrative became a companion of Paul, and began to give the history as an eye-witness. The same feature in the narrative meets us in the record of the voyage to, and work in, Philippi (xvi. 11–17), of Paul’s return to Troas (xx. 5–15), of his journey from Miletus to Jerusalem (xxi. 1–18), and of his voyage from Cæsarea to Rome (xxvii. 1–xxviii. 16). All these passages in the fullness and vividness of the narrative bear the marks of the eye-witness. But can we claim that this eye-witness is also author of the rest of the book? This most natural conclusion has, however, been challenged. It has been argued that the author of the whole work got possession of fragments of a travel-record of one of Paul’s companions, and fitted these into the framework of his own narrative. Unless he wanted to give the impression that he himself was this eye-witness, the retention of the first personal pronoun in these few places seems a very unreasonable proceeding. If the author, though not an eye-witness, had wished to be taken for one, he would not have been content with putting forward that claim only in these few places; but the “we”

4 Westminster New Testament

would have been of much more frequent occurrence. One of the greatest of German scholars, Dr. Harnack, has made an exhaustive examination of this question in his *Luke the Physician, the Author of the Third Gospel and of the Acts of the Apostles*. His argument is twofold. (a) By a thorough examination of the literary sources used by the author in the Third Gospel and the Acts, it is shown how he was in the habit of handling his sources in adapting them for his purpose. If the "we" sections were such a literary source, no reasonable explanation can be offered why this source alone was not dealt with as all the others have been. (b) By a careful comparison of these sections with the rest of the book as regards vocabulary, style, and contents, it is shown that there is no evidence against, and all the evidence is for, the identity of the authorship. Not only may we regard it as certain that the Third Gospel and Acts are by one author, but also that he was the companion of Paul, who as an eye-witness wrote this travel-record.

3. That this companion was *Luke* is not only the most probable conclusion from the internal evidence, but is also the unanimous testimony of the first eight centuries. Luke was the Apostle's companion during the Roman imprisonment. Col. iv. 14: "Luke, the beloved physician, and Demas, greet you." Philem. 23, 24: "Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers." 2 Tim. iv. 11: "Only Luke is with me." When *Philippians* was written, he was probably with Paul also, as no names are mentioned in the salutation: "The brethren

which are with me salute you" (iv. 21). None of the earlier epistles fall in the same period of time as the "we" sections, and so their silence regarding Luke is explicable. While not sharing Paul's imprisonment in Rome, he there laboured with Paul in the cause of the Gospel, and also probably exercised his professional skill on Paul's behalf. It is a legitimate inference from the passage in Colossians that Luke was a Gentile Christian, for he, along with Epaphras and Demas, is expressly distinguished from those "who are of the circumcision" (iv. 11). That both the Third Gospel and the Acts are written for Gentiles by a Gentile in the interests of Gentile Christianity is writ so large in their pages as not to require any detailed proof. That the author of both these books was a physician is in the highest degree probable, not to say certain. While there has sometimes been some exaggeration in the statement of the argument from the medical language used, yet its general validity is beyond doubt. We shall return to these two characteristics at a later stage of the discussion (see p. 28). If the author of the Third Gospel and of Acts was a physician, can he have been any one else than Luke? For is it at all likely that Paul had another physician as a companion, of whom he makes no mention whatever?

4. This conclusion from the internal evidence is confirmed by the external testimony. No other author is even suggested until toward the end of the ninth century, when Photius mentions Clement of Rome and Barnabas as possible authors, only to set them aside in favour of Luke. Probably he in this passage is in error, transferring

5 Westminster New Testament

to Acts conjectures that had been made about the Epistle to the Hebrews.

The MSS. of the Old Latin version, based on a Greek MS. of the second or third century, ascribe the Gospel to Luke; so does the Muratorian fragment of the latter half of the second century. Irenaeus informs us that many things are to be learned from Luke only, and that Marcion and Valentinus made use of the information he gives. We have also the testimony of Tertullian and Clement of Alexandria. Plummer (*St. Luke*, p. xvi) does not overstate the case in saying: "It is manifest that in all parts of the Christian world the Third Gospel was universally believed to be the work of St. Luke. No one speaks doubtfully on the point." It is uncertain whether any direct quotation from the Third Gospel can be traced in Clement of Rome, Polycarp, or Ignatius; but the references in Justin Martyr's writings and in Tatian's *Dialessaron*, a harmony of the Four Gospels, are "abundant and unquestionable."

II. THE AUTHOR.

Having thus proved the authorship by Luke, we may now gather together what we know of him. The name does not occur earlier than the New Testament: it is a contraction of *Lucanus*. There is no likelihood that it is a variant of *Lucius*, a name mentioned in Acts xiii. 1 and Rom. xvi. 21. The description of Luke as "the beloved physician" in Col. iv. 14 shows not only his intimate relation to, but also the function he discharged for Paul. He is in this passage expressly distinguished from "those who are of the circumcision" (ver. 11), and so cannot be

identified with the Lucius of Rom. xvi. 21, who is described by Paul as a kinsman. Nor is there any ground for identifying him with Lucius of Cyrene (Acts xiii. 1). He shared in the work of the Christian Church, as Paul includes him among his "fellow-workers" (Philem. 24). When, towards the close of his imprisonment in Rome, Paul was left by many of his companions, only Luke remained with him (2 Tim. iv. 11). The "we" sections already referred to indicate at what times in Paul's travels Luke was his companion. He himself indicates that he was not one of those "which from the beginning were eye-witnesses and ministers of the word" (Luke i. 2), but a Western reading of Acts xi. 28 would require the conversion to have taken place before the meeting with Paul at Troas. Jerome quotes a tradition that he was a proselyte ignorant of Hebrew. Origen identifies Luke with "the brother whose praise in the Gospel is spread through all the churches" (2 Cor. viii. 18), and the postscript to the Epistle runs: "The Second Epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas." But this is only conjecture. Epiphanius reckons him—contrary to the evidence—"one of the Seventy." Theophylact suggests that he was the unnamed companion of Cleopas (Luke xxiv. 13, 18) on the journey to Emmaus. The tradition that he was a painter is late; but not so late as it was once held to be. It goes back to Theodore the Reader in the sixth century, and is due to a misunderstanding of a word used by him. A preface to Luke's Gospel, given in Wordsworth's edition of the Vulgate, and ascribed by Harnack to the third century at latest,

■ Westminster New Testament

contains this interesting statement: "Luke, by nation a Syrian of Antioch, a disciple of the Apostles, and afterwards a follower of St. Paul, served his master blamelessly till his confession. For, having neither wife nor children, he died in Bithynia at the age of seventy-four, filled with the Holy Ghost." A statement in Eusebius (*Ecclesiastical History*, iii. 4) has generally been understood to connect Luke with Antioch in Syria, but Ramsay renders the words "belonged to a family that had a connexion with Antioch," insists against Harnack that the frequent references to this city in the Acts are not due to any special personal interest in it, but to its importance for the history of the early Christian Church; and regards Luke as a Macedonian, suggesting that he was "the man of Macedonia," who appeared to Paul in a vision at Troas (Acts xvi. 9). The *Apostolic Constitutions* connect Luke with Alexandria in stating that he consecrated the second bishop there. Tradition reports that he died either in Achaia or Bithynia, either a peaceful death, or as a martyr in the time of Domitian. His bones are said to have been carried to Constantinople in the twentieth year of the reign of Constantine.

III. THE DATE AND THE PLACE.

1. The date assigned for the composition of the Gospel varies from 56–60 A.D., suggested by Blass, to after 130 A.D., maintained by Baur and Zeller. If the author was dependent on Marcion that very late date must be assigned; but it is now generally agreed that Marcion himself used the Gospel according to Luke, abridging it for his

own purpose, but not falsifying the text as his orthodox opponents charged him with doing, for he probably had before him a different text. Again, if Luke was dependent on Josephus, an earlier date than 100 A.D. cannot be assigned; but it is now held by many scholars that the "differences are only conceivable on the supposition of independence." Clement of Alexandria reports a tradition that the Gospels "containing the genealogies" were first written. The reference in Acts i. 1 to "the former treatise" evidently places the Gospel before the Acts; and a careful comparison of the two books has led Sir John Hawkins to the conclusion that "a considerable time must have elapsed between the writing of the two books." What are the data? (a) From the way in which the reign of Tiberius Cæsar is computed in Luke iii. 1, Sir William Ramsay infers that the Gospel must have been written in A.D. 79-81, the reign of Titus, who was associated in the sovereignty with his father as Tiberius had been with Augustus. (b) The allusion in Luke i. 1 to many previous attempts to write the life of Christ seems to exclude the earliest date suggested. "The process implied in the preface," says Sanday, "implies a longer period than would fall within the year A.D. 63; it is probable that the common basis of our three Synoptic Gospels was not committed to writing so early." (c) The references to the fall of Jerusalem, in xix. 43, 44, xxi. 20, and xxi. 24, are held to be so definite, that it is argued they must have been written after the event, in A.D. 70, but an examination of the passages themselves shows that the argument is precarious. The reference in the first passage to a siege of the city does not

go beyond the possibilities of intelligent anticipation of what might happen. The substitution in the second passage of the general description of the city as "compassed by armies" for the reference in the parallel passages in Matthew (xxiv. 15) and Mark (xiii. 14) to the "abomination of desolation" (cf. Dan. ix. 27) is adequately explained by the fact that the Gospel was written for Gentiles, who would not have understood the allusion. The writer's use of the word *desolation* suggests that he had the reference to "the abomination of desolation" before him as he wrote. The last passage, like the first, is entirely within the bounds of prophetic prediction. (d) The theological language of the Gospel such as the use of the title *Lord* for Jesus, and its whole religious atmosphere suggest a later date than Matthew and Mark, and so do the points of contact with the Fourth Gospel. Harnack places the Gospel between 78 and 93 A.D., and probably it should be dated nearer the earliest than the latest year.

2. As regards the place from which the Gospel was written we have no data on which to base a definite conclusion; Jerome states that it was written in the regions of Achaia and Bæothia (a variant reading has Bithynia). *Ebed Jesu* connects it with Alexandria, Godet conjectures Corinth, Keim and Holzmann Rome. Cæsarea and Asia Minor have also been suggested.

IV. THE SOURCES OF THE GOSPEL.

1. The first three Gospels are generally spoken of as the *Synoptic*, because a comparison shows

that much of their material is common, although each Gospel also shows its own peculiar contribution. Various calculations have been made to exhibit as accurately as possible both the resemblances and the peculiarities. "If the contents of the Synoptics are divided into 172 sections, of these Luke has 127, Matthew 114, and Mark 84." Peculiar to Luke are 48, to Matthew 22, and to Mark 5 sections. An examination of the Gospels, according to the verses in the R.V., shows that Luke has 1149, Matthew 1068, and Mark 674, while peculiar to Luke are 612, Matthew 337, and Mark 50 verses. More than half the Gospel according to Luke is peculiar, and not common matter. The passages found in Luke alone are the following:—

- i.-ii. The Story of the Infancy.
- iii. 1, 2 The contemporary rulers.
- ,, 10-14 The replies of John the Baptist to the multitude, the publicans, and the soldiers.
- ,, 23-38 The genealogy of Jesus.
- iv. 16-30 The visit to Nazareth.
- v. 1-11 The miraculous draught of fishes.
- vi. 24-26 The woes on the rich, the full, etc.
- vii. 11-17 The visit to Nain.
- ,, 36-50 The anointing of Jesus by the sinful woman.
- viii. 1-3 The ministering women.
- ix. 51-56 The inhospitable Samaritan village.
- ,, 61, 62 The saying about the hand to the plough.
- x. 1 The sending forth of the Seventy.
- ,, 17-20 The return of the Seventy.
- ,, 28-42 The Good Samaritan, Martha and Mary.
- xi. 5-8 The friend at midnight.

12 Westminster New Testament

xi. 27, 28 . . . The woman's blessing on the mother of Jesus.

xii. 13-21 . . . The rich fool.

,, 47-50 . . . The many and few stripes, the fire and the baptism.

xiii. 1-17 . . . The blood of the Galilæans, the barren fig tree, the woman with the spirit of infirmity.

,, 31-33 . . . The saying about Herod.

xiv. 1-14 . . . The cure of the man with dropsy; table talk.

,, 15-24 . . . The great supper.

,, 28-33 . . . Sayings about foresight.

xv. 8-32 . . . The ten pieces of silver, the prodigal son.

xvi. 1-12 . . . The unjust steward.

,, 14, 15 . . . The Pharisees rebuked for covetousness.

,, 19-31 . . . The rich man and Lazarus.

xvii. 7-19 . . . The unprofitable servants, the ten lepers.

,, 28, 29, 32 . . . The days of Lot.

xviii. 1-14 . . . The importunate widow, the Pharisee and Publican.

xix. 1-10 . . . The visit to Zacchæus.

,, 11-27 (except 26). The pounds

,, 39-44 . . . The stones crying out, the lament over Jerusalem.

xxii. 15, 27-32 (except 28, 30). Jesus' desire for the Passover, the servants and the kingdom, the warning to Peter.

,, 35-38 . . . The purse, the wallet, and the sword.

xxiii. 7-12 . . . Jesus sent to Herod.

,, 27-31 . . . The daughters of Jerusalem.

,, 39-43 . . . The penitent thief.

¹ Possibly 16-24=Matt. xxii. 2-11 from Q. See Commentary.

² Possibly 12-27=Matt. xxv. 14-30 from Q. See Commentary.

xxiii. 46 The prayer of trust on the Cross.

xxiv. 13-53 The journey to Emmaus, Jesus in the midst, the last sayings, the ascension into heaven.

The characteristics of the Gospel can be easily discovered from a study of these passages. Besides these passages, which can be detached from the contexts common to Luke and another evangelist, there are 113 single verses peculiar to him embedded in common narratives.

These have been classified by Sir John Hawkins as follows: (a) Sometimes Luke alone gives the occasion of a saying, as of the Lord's Prayer (xi. 1), or the warnings about exclusion from the Kingdom (xiii. 22, 23). (b) Sometimes he gives a saying more fully than Matthew, who shortens, as the appeal of the centurion (cf. Luke vii. 3-6 with Matt. viii. 5, 6). (c) Sometimes he inserts a later tradition, as the angel and the drops of blood in Gethsemane (xxii. 43, 44). See marg. R.V.). (d) Sometimes he commands independent tradition (cf. the saying about the Lord's sudden return in Luke xii. 35-38, and the Parable of the Wise Virgins in Matt. xxv. 1-13). (e) Sometimes he makes additions as editor, as in vi. 12, "and He continued all night in prayer to God"; or vi. 33, 34, where the saying about returning good for evil is expounded. (f) Sometimes he gives us a Pauline expression, as in xxi. 34-36 (cf. Rom. xiii. 13; Gal. v. 21; 1 Thess. v. 6). As editor he not only changes expressions in his sources to make them intelligible to his readers, but he alters the order for his special purpose. The *doublets* in his Gospel are to be explained by his use of different sources. His freedom as

editor in handling his sources must be fully recognised.

A study of what is peculiar to Luke's Gospel leads us to the conclusion: (a) that Luke had a special source both for narratives and teachings, not found at all in Matthew or Mark; and (b) that he worked over his sources, often retaining the substance rather than the very language of the original document or tradition. Can we determine further what these sources were?

2. If we compare Luke with Mark it becomes at once evident: (a) that Luke has incorporated the greater part of Mark's Gospel, as the following list of the passages depending on Mark shows:—

- iii. 3-6, 16, 17 . . . The ministry of John the Baptist.
- „ 18-20 . . . The imprisonment of John.
- „ 21, 22 . . . The baptism of Jesus.
- iv. 14, 15 . . . The ministry of Jesus in Galilee.
- „ 31-41 . . . A Sabbath in Capernaum.
- „ 42-44 . . . Jesus' sense of His calling.
- v. 12-16 . . . The cleansing of the leper.
- „ 17-26 . . . The palsied man forgiven and cured.
- „ 27-39 . . . The call of Levi, and the question about fasting.
- vi. 1-11 . . . The charge of breaking the Sabbath.
- „ 13-19 . . . The choice of the Twelve.
- viii. 4-15 . . . The Parable of the Sower.
- „ 16-18 . . . The lamp on the stand.
- „ 19-21 . . . Natural and spiritual kinship.
- „ 22-25 . . . The storm on the lake.
- „ 26-39 . . . The Gadarene demoniac restored.
- „ 41-56 . . . The daughter of Jairus, and the woman in the throng.
- ix. 1-6 . . . The mission of the Twelve.
- „ 7-9 . . . Herod's bewilderment.

ix. 10-17 . . .	The feeding of the five thousand. ¹
„ 18-27 . . .	The confession of Jesus as Messiah.
„ 28-36 . . .	The Transfiguration.
„ 37-43 ^a . . .	The epileptic boy cured.
„ 43 ^b -45 . . .	The second prediction of the Passion.
„ 46-48 . . .	The child as the test of discipleship.
„ 49-50 . . .	Intolerance rebuked. ²
xviii. 15-17 . . .	The welcome of the children.
„ 18-30 . . .	The rich young ruler.
„ 31-34 . . .	The third announcement of the Passion.
„ 35-43 . . .	The blind man at Jericho.
xix. 29-38 . . .	The triumphal entry into Jerusalem.
„ 45-48 . . .	The cleansing of, and teaching in, the Temple.
xx. 1-8 . . .	The challenge of Jesus' authority.
„ 9-19 . . .	The husbandmen.
„ 20-26 . . .	The question about tribute to Cæsar.
„ 27-40 . . .	The question about the Resurrection.
„ 41-44 . . .	The question about David's Son and Lord.
„ 45-47 . . .	The warning against the scribes.
xxi. 1-4 . . .	The widow's two mites.
„ 5-33 . . .	The discourse about the last things.
„ 37-38 . . .	Teaching in the Temple, and lodging at Bethany.
xxii. 1-6 . . .	Judas' bargain with the chief priests.

¹ At this point Luke omits the section in Mark vi. 45-viii. 26, including the walking on the water, the controversy about defilement, the interview with the Syro-Phœnician woman, the cure of the deaf and dumb man, the feeding of the four thousand, the demand for a sign, the leaven of the Pharisees (taken up in another connexion), and the cure of the blind man.

² At this point (ix. 51) Luke abandons the order of Mark's Gospel, and inserts the matter derived from his third source (if one), but takes up here and there material from Mark and Q; but the details regarding this will be found in the Commentary. He resumes his dependence on Mark at xviii. 15.

16 Westminster New Testament

xxii.	7-13 . . .	The preparation for the Passover.
,,	14-23 ¹ . . .	The Last Supper.
,,	24-30, 33, 34.	The contention about greatness, and Peter's boast.
,,	39-46 . . .	The agony in the Garden.
,,	47-53 . . .	The arrest.
,,	54-62 . . .	Peter's denial.
,,	63-65 . . .	The mocking of Jesus.
,,	66-71 . . .	The Jewish trial.
xxiii.	1-6 . . .	The trial before Pilate.
,,	13-26 . . .	The sentence.
,,	32-38, 44, 45, 47-49.	The crucifixion.
,,	50-56 . . .	The burial.
xxiv.	1-12 . . .	The empty grave.

(b) The two Evangelists were in Rome together (Col. iv. 10-14; Philem. 24). While Harnack's statement that Luke held a very unfavourable judgment of Mark goes beyond the evidence, it is clear that Luke was not satisfied with Mark, and felt that he could improve upon his record, correcting and supplementing it. An old tradition connects Mark's Gospel with the Apostle Peter, as notes of his preaching, his personal reminiscences of Jesus; but Harnack denies this, and holds that Mark "put together what he could get hold of (traditions in Jerusalem), and what served his purpose to prove Jesus the Christ from His mighty deeds and words" (p. 114). But scholars generally take a much more favourable view of the historical value of Luke's first source.

(c) Was the Second Gospel which Luke used the same as ours? There are some facts that have

¹ From xxii. 14 to the end, Luke, while generally following Mark, introduces material peculiar to himself.

led a few scholars to assume an older form of the Gospel, an *Ur-Marcus*. There are a few incidents and sayings in Mark as we now have it which are not in Luke, but which Matthew records. Now and then we find Matthew and Luke agreeing on some point against the present Mark; yet other explanations than the assumption of an older form of Mark are generally preferred, and we may assume that Luke used Mark in the same form as we now have it.

3. When we have deducted from Matthew and Luke all that they have both together, or either separately borrowed from Mark, there still remains a great deal (mostly teaching of Jesus) that is common to them. (a) The only explanation is that either both had before them another literary source, or had access to the same oral tradition. The resemblances are, however, so close, that the same oral tradition seems insufficient to account for them. And the differences can be mostly explained by editorial activity on the same document. The attempt to account for all the differences as variant translations into Greek from a Hebrew or Aramaic original is too forced, and does not cover all the ground. A Greek document was the common source of the two Evangelists, but it is quite possible that there were considerable variations in the text before them. Such a document in its variant texts would consist of "collections of our Lord's sayings in several forms and in different connexions." Variations which we are now inclined to ascribe to the editorial activity of either of the Evangelists may have been already in the texts they used.

(b) We cannot give a simple answer to the

further question, Which of the two Evangelists reproduces this common source more closely? Each instance must be carefully examined on its own merits; and the characteristics of each of the editors must be considered, whether the one or the other would be more likely to alter the original from his own particular standpoint or for his own special purpose. Matthew collects the sayings of Jesus in discourses dealing with the same subject, disregarding the original context. Luke gives the sayings more detached; but it is not certain that the context he assigns is always the original one. In the course of the Commentary it will be necessary to consider this question again and again, and it is not necessary to discuss many particular instances just now. One may be mentioned. The Beatitudes in Matt. v. 3-12 may be compared with the blessings and woes in Luke vi. 20-26. Here it seems probable that Luke more nearly reproduces the original (see Commentary for the explanation).

(c) What was this second source so variously reproduced in the First and Third Gospels? Papias records a tradition that Matthew the disciple made a collection of the *logia* of Jesus. This need not have been confined strictly to sayings, but may have included some explanatory narrative. It may have embraced more than the material common to the two Evangelists, as both may have omitted what did not serve their purpose, and each may have borrowed some things that the other did not; or, in other words, matter peculiar to each may have been drawn from the common source. As the author of the First Gospel made so large a use of this collection of *logia*, the apostolic name attached

to it was transferred to his writing. Mr. Burkitt's suggestion that the *logia* consisted altogether of prophetic proof-texts, such as are used most freely in the First Gospel, has not found general acceptance. In his book, *Sayings and Speeches of Jesus, the Second Source of Matthew and Luke*, Harnack has tried to reconstruct this document. It consists of "sixty sections, seven of which are narratives, eleven parables or figurative sayings, thirteen are groups of sayings or speeches, and twenty-nine are shorter or longer sayings" (p. 115).

The passages in Luke's Gospel which, according to Harnack's reconstruction, are derived from the second source are the following:—

- iii. 7-9 The Baptist's warnings to the multitude.
- ,, 16, 17 The baptism with water and with the Holy Ghost and fire.
- iv. 1-13 The Temptation.
- vi. 20-23 The Blessings.
- ,, 27-36 (except 34). The command of Levi.
Against judging.
- ,, beginning this Against judging and doing.
- vii. 1-13 (edition). The centurion's servant healed.
- ,, 18-28 (except 21). Answer to, and commendation of, John.
- ,, 31-35. Attitude of different classes to Jesus.
- ix. 2 The announcement of the coming of the Kingdom.
- ,, 57-60 The would-be followers.
- x. 2-16 The instructions to the Seventy.
- ,, 21-24 The Son's joy, and the disciples privilege.
- xi. 2-4 The Lord's Prayer.
- ,, 9-13 The encouragement to pray.

20 Westminster New Testament

xi. 14, 17, 19, 20, 23.	Casting out devils by Beelzebub.
„ 24-26	The unclean spirit seeking rest.
„ 16, 29-32	The seeking for a sign.
„ 33-35	The lamp on the stand, the lamp of the body.
„ 39, 41, 42, 44, 46-52.	The denunciation of the Pharisees.
xii. 2-10	Warnings and encouragements to the disciples.
„ 22-34	Anxiety forbidden.
„ 39, 40	The duty of watchfulness.
„ 42-46	The faithful and wise steward.
„ 51-53	The divisions among men.
„ 58, 59	Agreement with the adversary.
xiii. 18-21	The mustard seed and the leaven.
„ 24	The narrow door.
„ 28-29	The woe of exclusion from the Kingdom.
„ 34, 35	The lament over Jerusalem.
xiv. 11.	The humble exalted.
„ 16-24	The great supper.
„ 26, 27	The severe demands of discipleship.
„ 34, 35	The savourless salt.
xv. 4-7	The lost sheep. ^{belts?} Pap.
xvi. 13	God and Mammon-disciple
„ 16-18	The unchanging law.
xvii. 1, 3, 4, 6	Offences and forgiveness.
„ 23, 24, 26, 27, 33, 34, 35, 37.	The signs of the end.
xix. 12-27 (except 26).	The pounds. ¹
„ 26	Giving to him that hath.
xxii. 28-30	The reward of the disciples' fidelity.

(d) This reconstruction is in a high degree

¹ It is doubtful whether this parable does belong to Q. See the Commentary.

conjectural, and yet it is of great interest. Sir William Ramsay maintains that such a collection of the sayings of Jesus was made even before the Crucifixion, a date which would account for the absence in the source of all reference to the story of the Passion. While Harnack does not himself assign so early a date to it, he does insist on a special feature of this source, for which he uses the letter Q. "What in the Gospels is, after Mark's example, the chief thing—the preparation for the Passion, the speeches referring to it, and the Passion itself—has, so far as we can judge, no place at all in Q. Herein lies the fundamental distinction between the Gospels and Q. This is not, in fact, a Gospel as those are" (p. 120). His general description of it runs thus: "Q is a collection—not arranged with reference to the Passion—of the speeches and sayings of Jesus with practically an exclusively Galilæan horizon, without any demonstrable special tendencies, be it apologetic, didactic, religious-political or national (anti-national)." Harnack denies that there are either reasons for or against assigning this source to Matthew in accordance with the tradition already mentioned. But he gives a very high historical value to it. He says: "The picture of Jesus, which Q has given in the sayings of Jesus, has remained in the foreground. The attempts to displace it by Mark have not succeeded; they will always again lead to abysses, and destroy themselves. The collection of sayings and Mark must keep their validity; but that takes the first place. Above all, the exaggeration of the apocalyptic-eschatological element in the preaching of Jesus, and the putting in the second place of the purely religious and moral moments behind

that, will always find their contradiction by the collection of sayings. It offers the pledge for that which in the proclamation of Jesus was the chief thing: the knowledge of God and the morality of repentance and faith, the renunciation of the world and the securing of heaven—nothing else" (p. 173). While these conclusions have not gained general acceptance in Germany, there is much probability in them; and they justify our confidence in the historical trustworthiness of Luke's second source.

4. These two sources leave much in Luke's Gospel unaccounted for, and we are compelled to ask ourselves, Where did he get his additional material? Here we have not the original source, as is the case with Mark's Gospel, before us; here even we cannot compare Luke with another Gospel, and determine their common source from the material that both have borrowed. It is true that the peculiar matter in Luke has its distinctive characteristics, but any attempt to reconstruct from these a third literary source must be futile.

(a) A number of separate sources, written or oral, may have been collected by him, and then worked over. Summaries such as those found in iv. 14-15 and iv. 44, introducing material peculiar to him, may point to such sources. The Hebraisms do not prove the use of Semitic sources, as they are explicable by his thorough familiarity with the language of the Septuagint, and his literary art in adapting his style to his subject-matter. We know from Acts that he accompanied Paul to Jerusalem on his last journey thither, and that he was with him again on the voyage from Cæsarea to Rome; doubtless he used his opportunities of personal

intercourse with members of the primitive Church to pick up additional or variant traditions of events or discourses. There are frequent references to Herod (iii. 1, ix. 9, xiii. 31, xxiii. 7), and these may be due to intercourse with Joanna, the wife of Chuza. Did some of the women who wept for Jesus on the way to the Cross tell Luke of His gracious compassion (xxii. 27, 31)? The story of the birth and childhood of Jesus (i., ii.) is told, it has been often argued, from the mother's stand-point.

(b) It is in the section of his Gospel between ix. 51–xviii. 14 that most of the additional material is found; and here the references and the grouping are very much more vague than where Luke is following either of the other two sources. Although this section has been called the *Travel document*, and the thread of continuity amid its varied contents is the ascent of Jesus from Galilee to Jerusalem, yet there is no sufficient ground for assuming that Luke had one literary source before him. At ix. 51 the journey to Jerusalem begins; at xiii. 22 Jesus is on His way to Jerusalem; and so again at xvii. 11. Is this the one journey, the last before His death? or are we to understand three journeys from Galilee or Peræa to Jerusalem, corresponding to the visits to Jerusalem recorded in the Fourth Gospel at the Feast of Tabernacles (vii. 2), at the Feast of the Dedication (x. 22), and at the last Passover (xii. 1)? The indications of time and place are very vague, but it is not at all unlikely that Luke did come into contact with the eye-witness to whom we are indebted for the Fourth Gospel, and that he learned from him about a ministry in Peræa and Samaria.

between the end of the Galilæan ministry and the last Passover in Jerusalem, and also of several visits to Jerusalem in this last stage of the Lord's ministry.

(c) There are other points of contact with the Fourth Gospel. Luke iv. 14 ("And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning Him through all the region round about") describes the very beginning of the Galilæan ministry according to the common Synoptic tradition, but so rapid a spread of Jesus' fame becomes more intelligible if the early ministry of Jesus as recorded by John is understood to have preceded this return to Galilee, and some knowledge of this seems to have been present to Luke's mind. In iv. 44 there is a variant reading, *Judæa* for *Galilee*, which, if correct, shows the Evangelist's knowledge of an early Judæan ministry. An earnest, continued effort to win Jerusalem is presupposed in the lament (xiii. 34, 35), which Luke places at an earlier stage in the ministry of Jesus than Matthew does (xxiii. 37-39). Luke and John alone tell us that it was the *right* ear of the servant which Peter cut off (Luke xxii. 50 = John xviii. 10). In the story of the Resurrection there are also close parallels between the Evangelists (Luke xxiv. 12 = John xx. 3-6, 10; Luke xxiv. 36 = John xx. 19; Luke xxiv. 40 = John xx. 20). While this evidence is not sufficient to "establish a literary relation," yet it proves a common tradition, or even personal intercourse. If it be observed that the two other sources from which Luke drew his material were the reminiscences of Peter as reported by Mark, and the collection of Jesus' sayings as made by Matthew, and that these sources confine the

ministry of Jesus almost altogether to Galilee, we can understand how Luke, coming into contact as he did with members of the primitive community in Jerusalem, would discover how incomplete these sources were, how one-sided their representation of the ministry and teaching of Jesus was, and would endeavour to supplement them from other sources, probably for the most part oral. Is it too bold a conjecture to assume that the Third and the Fourth Evangelists had personal intercourse together, and even came to some common understanding as to the way in which each would supplement the existing sources? It is at least remarkable that Luke, with all his effort to be complete, did not make use of the tradition embodied in the Fourth Gospel, to part of which at least we may suppose he had access during his visit to Jerusalem.

(d) An examination of the matter peculiar to Luke's Gospel shows a special interest in the problem of poverty and riches, e.g. the blessings and woes (vi. 24-26), the Good Samaritan (x. 28-37), the rich fool (xii. 13-21), the unjust steward (xvi. 1-12), the rich man and Lazarus (xvi. 19-31), and the passages dealing with this theme are sometimes ascribed to an *Ebionitic* source; but Ebionism in the strict sense of a condemnation of wealth, a requirement of poverty as a condition of spiritual well-being, and an insistence on charity as the supreme duty, is not found in Luke's Gospel, even although he emphasises the dangers of wealth, sympathises keenly with the poor, and commends warmly the duty of philanthropy. As Jülicher says in his Introduction (§ 27, p. 206), "One has spoken of the Ebionite character of

this Gospel, and sought for the Jewish influences and sources ; but altogether wrongly."

(e) Two other special interests may be noticed in the material peculiar to Luke: his care for women, and his emphasis on the universality of the Gospel. Instances of the first are the way the Story of the Infancy is told (i.-ii.), the anointing by the sinful woman (vii. 36-50), the ministering women (viii. 1-3), Martha and Mary (x. 28-42), the woman's blessing on the mother of Jesus (xi. 27, 28), the daughters of Jerusalem (xxiii. 27-31). This peculiarity is mentioned here in dealing with the sources as it suggests one channel through which information may have come to Luke. In dealing with the sources of the Book of Acts Harnack assumes that much of the story of the primitive Church was derived from Philip and his daughters, as the mention of the daughters in Acts xxi. 9 is noteworthy (*Die Apostelgeschichte*, p. 151). Even if these daughters were not Luke's informants regarding any of the traditions in his Gospel, yet Harnack's allusion to them suggests that Luke sought information from the women of the primitive Church, who would cherish the stories of Jesus' interest in womanhood.

(f) Luke did not derive any of his materials from Paul, but who can doubt that Paul's influence determined his choice of some of his materials? His universalism, if not entirely due to Paul but to his Gentile birth, was confirmed by his intercourse with the Apostle to the Gentiles. And in his universalism we may include his interest in the outcasts of Jewish society as well as the Gentile and the Samaritan. His interest in Samaria may have had an additional reason, as Harnack suggests,

in his intimacy with Philip the Evangelist. This tendency is illustrated by the genealogy of Jesus, which is carried back to Adam (iii. 23-38), the visit to Nazareth and the discourse there (iv. 16-30), the forgiveness of "the sinner" (vii. 36-50), the mission of the Seventy (x. i.), the Good Samaritan (x. 30-37), the Prodigal Son (xv. 11-32), the ten lepers (xvii. 11-19), the Pharisee and Publican (xviii. 9-14), the visit to Zacchæus (xix. 1-10), the penitent thief (xxiii. 39-43). The emphasis in the Third Gospel on grace and faith is also Pauline, so is the prominence given to the work of the Holy Spirit. The following passages in Luke and in Paul's letters may be compared: x. 7 and 1 Tim. v. 18; x. 8 and 1 Cor. x. 27; xii. 35 and Eph. vi. 14; xxi. 34 and 1 Thess. v. 6, and Rom. xiii. 13; xxii. 19 and 1 Cor. xi. 23-25; xxiv. 34 and 1 Cor. xv. 5. The vocabulary also shows a striking likeness. Luke has 101 words which do not occur elsewhere in the New Testament in common with Paul, while Matthew has only 32, Mark 22, and John 21. While there is this Pauline influence, Luke does not reproduce the Pauline theology, and Origen's suggestion that when Paul spoke of "my Gospel" (Rom. ii. 16, xvi. 25; 2 Tim. ii. 8) he was referring to the Third Gospel has no solid ground to rest on. As the Book of Acts when compared with Paul's letters shows, Luke, though a companion and fellow-worker of Paul's, as a Gentile, born and bred, could not understand the theology of Paul, in which Jewish particularism develops into Christian universalism. And yet we may be profoundly grateful that one who had been influenced by the spirit of Paul was led to write this record of Jesus' earthly life.

V. THE CHARACTERISTICS OF THE GOSPEL.

The Third Gospel is the work of an educated professional man, and his work shows the marks of his culture. He commands an abundant vocabulary, using many words not found elsewhere in the Gospels: about three-fourths of the words peculiar to him are derived from the Septuagint, with which his style shows his familiarity, and one-seventh are non-classical. Yet in style he is much more classical than either Matthew or Mark.

(a) A peculiarity of his language which has confirmed his identification with Luke, the "beloved physician," is his frequent use of medical terms. Dr. Hobart in 1882 published a book on *The Medical Language of St. Luke*, in which he brought together from the Gospel and Acts over four hundred words which were used by Luke either alone, or oftener than by any other New Testament writer, and which are also found in Greek medical writers. But his list needs careful sifting, as a very large proportion is found in the Septuagint. Not more than a hundred words at most can be put down to his medical training as the sole reason for their use. A few instances may be given. In Luke iv. 35 the description of the demoniac's symptoms (as compared with Mark i. 26) betrays the physician. In iv. 38 (= Mark i. 30) he describes the fever of Peter's wife's mother as *great*. In v. 12 (= Mark i. 40) the sufferer is not described simply as a leper, but as "full of leprosy." In v. 18 (= Mark ii. 3) the term used for the paralytic is more technical. In vi. 6 (= Mark iii. 1) he states that the withered hand was the

right one. In viii. 27 (= Mark v. 2) the Gadarene demoniac is described as *for a long time having worn no clothes*. For Mark's (v. 26) fuller account of what the woman with the issue of blood had suffered at the hands of physicians, Luke (viii. 43) substitutes the briefer statement, "and could not be healed of any."¹ In the narrative of the restoration to life of Jairus' daughter, the clause is added (Luke viii. 55 = Mark v. 42): "And her spirit returned." In ix. 38 ff. (= Mark ix. 17 ff.) he has inserted in the prayer of the father the words, "Look upon my son; for he is mine only child," and describes the symptoms of the seizure in greater detail. In the story of Malchus (Luke xxii. 50, 51 = Mark xiv. 47) the detail that it was the *right* ear is added. Of these instances Harnack says that "only a very small part can be got rid of by referring to the well-known endeavour of Luke to improve the text of Mark as regards language; the most of these show clearly the pen of a man, who is either himself a physician, or has a special medical interest" (*Lukas der Arzt*, p. 128). In the miracles recorded by Luke alone (the young man of Nain, the paralysed woman, and the man with dropsy), as well as in the Parables of the Good Samaritan and the Rich Man and Lazarus, there are indications of the same interest (see *Commentary*). The preface to the Gospels, if not modelled on, yet shows resemblances to, the preface of a medical treatise by *Dioscorides*, who lived in the first or second century A.D., and whose home was not far from Tarsus.

¹ The preceding clause, "had spent all her living upon physicians," is probably a later insertion.

(b) His Hebraisms are not altogether explained by his familiarity with the Septuagint, or even by his use of Aramaic sources, but show also his literary art. In Acts, for instance, the account of the Church in Jerusalem has more of these features than the subsequent record of the Gentile mission. Literary art is also shown in the triple division both of the Gospel and Acts. In the Gospel we have the ministry in Galilee (iii. 1-ix. 50), between Galilee and Jerusalem (ix. 51-xix. 28), and in Jerusalem (xix. 29-xxiv. 53). In the Acts we have the Jerusalem Church (ii.-v.), the expansion to Antioch (vi.-xii.), the missions to the Gentiles till Rome is reached (xiii.-xxviii.).

(c) The preface shows the writer's consciousness of his responsibility as an historian. If he did not and could not write history with the scientific method which is now insisted on, yet for his own time and surroundings he shows marked care. In his first clause he indicates his dissatisfaction with the numerous efforts being then made to write an account of what the Church held as true about the life and teaching of its Founder. In his second he admits that he must needs write at second-hand, but his information comes from eye-witnesses. In his third he states that he has prepared himself for his task by carrying back his investigations as far as possible, and that he intends to set out his knowledge *in order* (a study of the Gospel shows that the arrangement is not strictly chronological, but seems sometimes to be topical). In his last he gives his purpose, to provide his reader with a record which can be trusted. His aim throughout is accuracy and completeness. He connects the story with the

contemporary history (ii. 1, 2, iii. 1, 2), and although the correctness of these allusions has been challenged, yet his trustworthiness as an historian in the opinion of eminent scholars stands the test. He gives personal names when he can (vii. 40, viii. 3, xix. 2, xxiv. 18). Unlike Matthew, who groups the sayings of Jesus, Luke whenever he can gives their occasion. He notes the impression made by Jesus on audience or spectators (iv. 15, ix. 43, xviii. 43, xix. 37).

(d) In apparent contradiction to his professed aim of *completeness* are his omissions. He practically omits the section Mark vi. 45–viii. 26 (= Matt. xiv. 22–xvi. 12; see page 15), several of the incidents in which, one would have thought, would have strongly appealed to his special interest. He usually follows his sources, especially the order in Mark's Gospel; and this omission is inexplicable unless by some accident these pages of Mark's Gospel were not in his copy. It is not the case that he *avoids duplicates on principle*, for the number of instances in which similar incidents are reported is undoubtedly greater than that of cases in which an omission (such as of the feeding of the four thousand) can be accounted for as due to the record of a similar incident elsewhere.

(e) There is no doubt whatever that he writes as a Gentile for Gentiles. He substitutes Greek for Hebrew names, as Zelotes for Cananaean (vi. 15), and Kranion the Skull for Golgotha (xxiii. 33). Teacher or Master takes the place of Rabbi. He uses *Amen* only seven times, whereas Matthew uses it thirty, and he substitutes for it *of a truth* (iv. 25, ix. 27, xii. 44, xxi. 3, xxii. 59). He adds *unclean* to *demon* (iv. 33), for Gentiles believed in

good as well as bad demons. In the account of the Transfiguration he avoids the word *was metamorphosed*, used by Mark ix. 2 and Matt. xvii. 2, owing to the mythological suggestion the word would have for pagan readers. He gives very briefly, as compared with Matthew, all that Jesus said about the Law. The argument from prophecy does not play so prominent a part as in Matthew. Of the five instances all but one are in Christ's speech to Jews. His universalism has already been noted. While the Gospel is not anti-Jewish, there is an antipathy to the exclusiveness of Pharisaism, and it is the Gospel of free grace to all men. Addressed to Theophilus, a Gentile, a Roman official, for the confirmation of his personal faith, it is evidently intended for a wider Gentile audience. Probably he had in view in writing the Churches which had been gathered together by his companion and teacher Paul.

(f) His emphasis on the love of God to the unworthy, his sympathy with social outcasts, his commendation of philanthropy, his interest in the place of women in the ministry of Jesus, are characteristics which have already been mentioned. Some other peculiar traits may be briefly alluded to. A mark of his poetic mind and his love of the supernatural is his introduction of angelic ministry, where a more prosaic writer would have found some other explanation. The supernatural action of the Spirit of God is more congenial to his mind than the moral influence. This partiality for the abnormal has so affected Harnack's judgment of Luke as an historian that he probably does him less than justice; and Sir William Ramsay seems to be more truly scientific when he insists that

this feature in his narrative should not be allowed to bias our estimate of his historical trustworthiness. A devout man himself, Luke lays stress on Jesus' devotions, His frequent and prolonged prayer (v. 16, vi. 12, ix. 18, 28, xi. 1).

(g) Dr. Bruce makes much of what he calls "the idealisation of the characters of Jesus and the disciples" as "one very marked feature of this Gospel." "These are contemplated," he says, "not in the light of memory, as in Mark, but through the brightly adorned medium of faith." This applies specially to the disciples; "their faults—ignorance, weak faith, mutual rivalries—are acknowledged, yet touched with sparing hand." Luke omits "the conversation about the leaven of the Pharisees, the ambitious request of James and John, the anointing in Bethany, the flight of the disciples," in all of which some defect on their part appears. In dealing with Jesus Himself he avoids what might have been misunderstood by the uninformed, as in treating the cleansing of the Temple, and the agony in Gethsemane. He writes under the influence of "the Christian consciousness of the time" (see the *Expositor's Greek Testament*, i. p. 47).

VI. THE DIVISIONS OF THE GOSPEL.

Preface, i. 1-4.

- I. The Story of the Infancy, i. 5-ii. 52.
- II. The Forerunner and the Preparation of Jesus, iii. 1-iv. 13.
- III. The Ministry of Jesus in Galilee, iv. 14-ix. 50.
 - A. The First Stage of the Ministry, iv. 14-vi. 11.
 - B. " Second " " vi. 12-viii. 56.
 - C. " Third " " ix. 1-50.

34 Westminster New Testament

IV. The "Travel Document," ix. 51-xviii. 14.

A. The First Section, ix. 51-xiii. 21.

B. " Second " xiii. 22-xvii. 10.

C. " Third " xvii. 10-xviii. 14.

V. The Close of the Public Ministry, xviii. 15-xxi. 38.

VI. The Passion, xxii.-xxiii.

VII. The Resurrection, xxiv.

Luke i. 1-4.

PREFACE.

Forasmuch as many have taken in hand to set forth in order
a declaration of those things which are most surely believed
2 among us, even as they delivered them unto us, which
from the beginning were eye-witnesses, and ministers of
3 the word ; it seemed good to me also, having had perfect
understanding of all things from the very first, to write
4 unto thee in order, most excellent Theophilus, that thou
mighest know the certainty of those things, wherein thou
hast been instructed.

THIS preface is classical in style, both in the words
and in the construction employed. It shows the
writer's honesty and his modesty. It affords us
the only information we have about the com-
position of the Gospels in the earliest times. It
has already been examined in the Introduction to
show what it tells us about Luke's purpose and
method (see p. 30).

1. **many.** It is a question whether Luke intends
to include the earlier of the sources he uses in this
word. It shows how wide was the interest in the
earthly life of Jesus. **taken in hand.** Conveys no
censure, as of unsuccessful effort. **to set forth in**
order. "To draw up again in order a narrative"
(Plummer). **those things which are most**
surely believed. Better the R.V., "those matters
which have been fulfilled," that is, have been
accomplished. **among us, i.e.** Christians.

2. **they.** The eye-witnesses are contrasted with *us*, the *many*, among whom Luke includes himself. **delivered.** Whether orally or in writing he does not say. **ministers of the word.** As preachers and teachers they had proved the truth and worth of what as eye-witnesses they had known as facts. **the word.** Not the personal Christ, but the Gospel, the common Christian preaching.

3. **to me also.** This is Luke's first reason for writing ; as others had done, so might he, and he even might do better than they. **having had understanding.** Better the R.V., "having traced the course," not as a contemporary of the events, but as an investigator of the evidence. **from the very first**, *i.e.* the promise of the birth of John the Baptist. He had carried his investigation further back than any ; this is his second reason. **perfect.** Better R.V., "accurately." This is his third reason. He suggests that he has been more successful than his predecessors. **in order.** This is his fourth reason ; he intends not merely a collection of the words and works of Jesus, but some arrangement, not necessarily chronological, which will exhibit the life properly (see Introduction, p. 30). **most excellent.** A title given to persons of rank (Acts xxiii. 26, xxiv. 3, xxvi. 25), and suggests not only that the Gospel is addressed to a real person, but also that he was a Roman official. **Theophilus** (= Hebrew *Jedidiah*) means "lover of God" ; a name common among Jews and Gentiles, but not used, because of its meaning, for any pious reader, as an individual is here addressed.

4. **know.** The Greek word suggests fuller and more thorough knowledge than that already

possessed, in addition to the confirmation of all already known. Other purpose than this instruction and confirmation of Theophilus' faith we are not to look for in the Gospel.

I. THE STORY OF THE INFANCY (LUKE i. 5-ii. 52).

This section of the Gospel is peculiar to Luke, for, although Matthew has also the story of the Infancy (i. and ii.), the only point of agreement is the fact of the birth from a virgin. After the genealogy, Matthew records the dream of Joseph concerning Mary, the birth of Jesus in Bethlehem, the visit of the wise men, the flight into Egypt, the massacre of the innocents, the return from Egypt on Herod's death, and the settlement in Nazareth. There is one apparent contradiction. Matthew seems to know nothing of a previous residence in Nazareth, or any reason for a journey thence to Bethlehem, but assumes Bethlehem as the home of Mary and Joseph. The records otherwise can be fitted into one another without any violent harmonising. It has been rightly insisted that the standpoint of Matthew's record is that of Joseph; the standpoint of the story in Luke is distinctively that of the mother. The prominence of angelic ministry in Luke's narrative (as in Acts also) has already been mentioned in the Introduction (p. 32) as due either to poetic taste, or to a love for the supernatural. We may regard this as the literary adornment of the story without doubting the reality of the essential facts. That the hymns introduced are not to be taken as the

ipsissima verba of the speakers may be conceded. Harnack's analysis will be given in the Commentary. The silence of the apostolic writings regarding the fact of the virgin birth is explicable as a considerate reserve, so long as the mother of Jesus was herself alive, lest opponents might have distorted the fact into a shameful charge against her. What she herself imparted in confidence would be made public only after her death. The contrast between the beauty, simplicity, dignity, and spirituality of Luke's story and the folly and crudeness of the Apocryphal Gospels is so great that this cannot be human invention merely, as those are.

Luke i. 5-25.

THE INTIMATION OF THE BIRTH OF
JOHN THE BAPTIST.

5 There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was
6 Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the
7 Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well
8 stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his
9 course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of
10 the Lord. And the whole multitude of the people were
11 praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side
12 of the altar of incense. And when Zacharias saw him, he
13 was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard;

and thy wife Elisabeth shall bear thee a son, and thou
14 shalt call his name John. And thou shalt have joy and
15 gladness; and many shall rejoice at his birth. For he
shall be great in the sight of the Lord, and shall drink
neither wine nor strong drink; and he shall be filled with
16 the Holy Ghost, even from his mother's womb. And
many of the children of Israel shall he turn to the Lord
17 their God. And he shall go before him in the spirit and
power of Elias, to turn the hearts of the fathers to the
children, and the disobedient to the wisdom of the just;
18 to make ready a people prepared for the Lord. And
Zacharias said unto the angel, Whereby shall I know this?
for I am an old man, and my wife well stricken in years.
19 And the angel answering said unto him, I am Gabriel,
that stand in the presence of God; and am sent to speak
20 unto thee, and to show thee these glad tidings. And,
behold, thou shalt be dumb, and not able to speak, until
the day that these things shall be performed, because thou
believest not my words, which shall be fulfilled in their
21 season. And the people waited for Zacharias, and
22 marvelled that he tarried so long in the temple. And
when he came out, he could not speak unto them: and
they perceived that he had seen a vision in the temple:
23 for he beckoned to them, and remained speechless. And
it came to pass, that, as soon as the days of his ministration
24 were accomplished, he departed to his own house. And
after those days his wife Elisabeth conceived, and hid
25 herself five months, saying, Thus hath the Lord dealt with
me in the days wherein he looked on me, to take away my
reproach among men.

This is the first of the seven narratives of which the Story of the Infancy consists. So important was the work of the Forerunner of Jesus, the restoration of the ancient prophetic succession in order that it might be personally linked with the

fulfilment of its hopes, that we must not be surprised if his birth is also accompanied by supernatural features, which it must be admitted the Evangelist may have heightened in his literary presentation of them. It may be remarked that the classical style of the preface ceases, and the form of the narrative becomes distinctly Hebraic, either because of the sources used, or from the Evangelist's literary taste and skill.

5. **Herod.** An Idumæan by birth, a Jew by religion, dependent on the favours of Antony for his title **king**, distinguished from the other Herods as "the Great," although his later years were marked by many cruelties. **Judæa.** Used in the wider sense of "the land of the Jews, Palestine," including, besides Judæa proper, Samaria, Galilee, part of Peræa, and Cœlo-Syria. **Zacharias.** "remembered by Jehovah." **course** means (1) "service for a term of days" (1 Chron. xxv. 8; 2 Chron. xiii. 10; Neh. xiii. 30); and (2) "a course of priests who were on duty for a term of days," that is, a week (1 Chron. xxiii. 6, xxviii. 13). **Abia** (Hebrew *Abijah*), a descendant of Eleazar, gave his name to the eighth of the twenty-four courses arranged by David, according to 1 Chron. xxiv. 10; but, as this course did not return at the Exile, Zachariah belonged to the course then instituted under that name. Each course was on duty twice in the year. **his wife was.** Better R.V., "he had a wife." **Aaron.** John was of priestly descent on both sides. **Elisabeth** (Hebrew *Elisheba*). "God is my oath."

6. **righteous.** This word, once full of moral meaning, had come to express only legality, but the phrase **before God** indicates that the original

significance is intended, good in God's and not merely man's judgment. **walking**, a Hebraism. **commandments** and **ordinances** cannot be distinguished as having a moral and a ceremonial reference, but the first is more definite than the second, and both are used for emphasis (cf. Gen. xxvi. 5 and Deut. iv. 40). **blameless**. Not = sinless, but above reproach (cf. Phil. iii. 6).

7. **no child**. A great grief to all Easterns, especially Jews, as each woman hoped that from her, or her offspring, the Messiah would be born, and as childlessness was regarded as punishment for sin (Jer. xxii. 30). **well stricken in years**. R.V. marg., "Gr. *advanced in their days*," another Hebraism; not the reason for their childlessness, but the reason why they had no hope of children.

9. **according to the custom**. Does not refer to what goes before, but to what follows after: that lots were cast twice a day to decide who should offer incense. **his lot**, etc. Better R.V., "his lot was to enter into the temple of the Lord and burn incense." The entrance into the Holy Place was determined by lot as well as the burning incense there. While two other priests were chosen by the one on whom the lot had fallen to help in the preparation, he was left alone in the Holy Place to perform the sacred rite.

10. **praying**. The Law mentions prayers as part of the public worship only in connection with the offering of the first-fruits (Deut. xxvi. 15). **without**. In the outer court.

11. The sanctity of the function he was discharging may have made him more sensitive to the unseen world. This experience was not a hallucination, but had some objective reality; but what,

we cannot say. Yet we cannot doubt that God has means of revelation beyond our common knowledge. **the right side.** The place of honour, between the altar and the golden candlestick.

13. **said.** There is voice as well as vision; an appeal to two senses. **is heard.** Better, "thy petition was heard" when offered. Could Zacharias, engaged in a public function, have preferred his own wish for a son? Is it not more likely that he was praying for the coming of the Messiah? This common good was to bring a blessing to himself. **and, not for.** The birth of a son is a gift over and above the fulfilment of his prayer for the people. **John** (Hebrew *Jehohanan*). "Jehovah's gift," or "God is gracious."

14. **many.** The appearance of a prophet, long desired, was warmly welcomed.

15. **great in the sight of the Lord.** Truly great, in reality, not only appearance. **strong drink.** Other than wine. John was to be a life-long Nazirite, like Samson and Samuel. **filled with the Holy Ghost.** Divine inspiration instead of physical intoxication (see Eph. v. 18). **Holy Ghost** is mentioned fifty-three times by Luke, twelve times in the Gospel; he has the ecstatic more than the ethical view (see Introduction, p. 32). **from his mother's womb.** A Hebraism for "from birth."

16, 17. The twofold function was: (1) The conversion of the people from sin and unbelief to God (cf. Mal. iv. 6), and thus (2) the preparation for the Messiah's coming. **before him, i.e.** God, who comes to the people in the Messiah. **spirit.** Zeal, fervour. **power.** Not of miracle-working (cf. John x. 41), but of moral influence. **fathers. . . . children.**

Either the recovery of family affection, the loss of which is a sure sign of moral decay, or the restoration of the continuity of piety between the fathers of the nation and their descendants. **disobedient.** Not to parents, but to God. **wisdom.** The Greek word may mean only disposition. **to make ready.** Not co-ordinate with, but subordinate to, the preceding clause, *to turn*, etc., as the end in view; the conversion is the preparation of the people.

18. **Whereby**, etc. Abraham's question (Gen. xv. 8). It is a demand for a sign appropriate to, and in confirmation of, the promise (cf. Ex. iv. 2-6; Judg. vi. 36-39; 2 Kings xx. 8-11; Isa. vii. 10-16), and shows an unbelief, which these previous instances left without excuse. **for.** An objection to the likely fulfilment of the promise.

19. **Gabriel** ("Man of God," Dan. viii. 16, ix. 21) and **Michael** ("Who is like God," Dan. x. 13, 21, xii. 1; Jude 9; Rev. xii. 7) both belong to the later Jewish angelology, which was largely borrowed from a foreign religion. The mention of the name is either literary adornment of the fact by the Evangelist, or shows that the manifestation, whatever it was, was conditioned by the mind of the recipient. **stand.** Wait on, minister to. **in the presence of God.** Cf. Isa. lxiii. 9; Matt. xviii. 10. **to shew glad tidings.** Gk. "evangelise"; first use of a word to become so common, and yet so great.

20. **dumb.** The sign was appropriate not to the promise, but to the unbelief; but its penalty was also its remedy. **believest.** Better R.V., "believedst."

21. **marvelled that he tarried.** Better R.V., "marvelled while he tarried." As the fear was

common that the priest might in so sacred a place easily bring on himself God's anger, and be slain (Lev. xvi. 2). According to the Talmud he came back as quickly as he could. Zacharias had stayed longer than was usual. **temple**, *i.e.* Holy Place.

22. **could not speak.** Pronounce the benediction (Num. vi. 24-26) from the steps leading to the outer or people's court. **perceived**, etc. The people inferred from his inability to speak that something supernatural had occurred in the sanctuary. **remained.** It was not a momentary, but a more permanent seizure.

23. **days of his ministration.** The week for which his course was on duty. **his house** was not in Jerusalem, but in an unnamed town in "the hill country" (ver. 39) south of Jerusalem.

24. **conceived.** The Greek word used here is one common in medical writers. **five months.** Till the fact that she was about to be a mother was put beyond a doubt, and her reproach among women was removed. Because the conduct is unusual, and the reason must be guessed, the statement probably fact, and not fiction.

25. **looked on me.** R.V. has *me* in italics, to show that it is not in the Greek, and it should not be supplied as the object of the verb, which means "watched" or "took care," and has as its object the verb, **to take away.** It is found in N.T. only in Acts iv. 29, but in classical Greek it is used to express the interest of the gods in human affairs. **reproach.** Cf. Gen. xxx. 23.

Luke i. 26-38.

THE INTIMATION OF THE BIRTH OF JESUS.

26 And in the sixth month the angel Gabriel was sent from
27 God unto a city of Galilee, named Nazareth, to a virgin
espoused to a man whose name was Joseph, of the house
28 of David; and the virgin's name was Mary. And the
angel came in unto her, and said, Hail, thou that art
highly favoured, the Lord is with thee: blessed art thou
29 among women. And when she saw him, she was troubled
at his saying, and cast in her mind what manner of saluta-
30 tion this should be. And the angel said unto her, Fear
31 not, Mary: for thou hast found favour with God. And,
behold, thou shalt conceive in thy womb, and bring forth
32 a son, and shalt call his name Jesus. He shall be great,
and shall be called the Son of the Highest: and the Lord
God shall give unto him the throne of his father David:
33 and he shall reign over the house of Jacob for ever; and
34 of his kingdom there shall be no end. Then said Mary
unto the angel, How shall this be, seeing I know not a
35 man? And the angel answered and said unto her, The Holy
Ghost shall come upon thee, and the power of the Highest
shall overshadow thee: therefore also that holy thing which
36 shall be born of thee shall be called the Son of God. And,
behold, thy cousin Elisabeth, she hath also conceived a son
in her old age: and this is the sixth month with her, who was
37 called barren. For with God nothing shall be impossible.
38 And Mary said, Behold the handmaid of the Lord; be it
unto me according to thy word. And the angel departed
from her.

The announcement of the birth of the Forerunner has as its counterpart the announcement of the birth of the Messiah Himself; but that birth is supernatural, as the other is not. The reader may be referred to the writer's *The Inner Life of*

Jesus, p. 88, where the theological problem of this narrative is fully discussed (also Orr's *The Virgin Birth*). It would be out of place in a commentary, even if the necessary limits of space allowed, to enter on a discussion of the subject here.

26. **sixth month**, *i.e.* of Elisabeth's conception. **a city of Galilee.** An explanation for one unfamiliar with the geography of Palestine. **Galilee** was originally the "circle" of territory round Kadesh Naphtali, embracing the towns which were Solomon's gift to Hiram (1 Kings ix. 11), but in the time of Christ included the portions of Naphtali, Asher, Zebulon, and Issachar. **Nazareth** is not mentioned in O.T. or by Josephus, but need not for that reason be regarded as a new town. "The site is an attractive one," says Plummer (*St. Luke*, p. 20), "in a basin among the south ridges of Lebanon. The sheltered valley is very fruitful, and abounds in flowers. From the hill behind the town the view over Lebanon, Hermon, Carmel, the Mediterranean, Gilead, Tabor, Gilboa, the plain of Esdraelon, and the mountains of Samaria, is very celebrated." The name is also spelt *Nazaret*, *Nazarath*, and *Nazara*; Luke prefers *Nazaret*, and this seems the most probable, although certainty is unattainable. The modern name is *En Nazirah*.

27. **espoused.** Better R.V., "betrothed." The betrothal usually took place a year before the marriage; and, while the bride remained at home, her property was vested in her future husband, and her infidelity was regarded as adultery, and so liable to the death-penalty (Deut. xxii. 23, 24). **of the house of David.** It is doubtful whether this description applies to Mary as well as to

Joseph, or to Joseph only. In ii. 4, Luke states this of Joseph, and probably he believed it also of Mary, so that Christ through His mother also had the qualification of Messiahship by royal descent. The title Son of David was claimed without challenge for Jesus (Mark x. 47, 48; Matt. ix. 27, xii. 23, xv. 22; cf. i. 1).

28. **Hail.** There is an alliteration and etymological connection between the word *Hail* and *highly favoured* in the Greek, which cannot be reproduced in English. *highly favoured.* Better R.V. margin, "endowed with grace," because of God's presence with her. **Blessed**, etc. This clause, although attested by many ancient authorities, has probably slipped in here from ver. 42.

29. **when she saw him.** A single word in Greek, borrowed perhaps from ver. 12, and to be left out, as in R.V. **cast in her mind.** Though excited, yet she was capable of reflection.

30. **favour.** Better R.V. margin, "*grace*," endued with grace by God's grace.

31. Cf. Isa. vii. 14; Matt. i. 21. **Jesus.** Other forms of the name are Oshea, Hoshea, Jehoshua, Jeshua, Joshua, and it means "Jehovah is help," or "God the Saviour."

32. **great.** In another sense than John, for the *Son of the Highest* means a close relationship to Jehovah, although not the metaphysics of our creeds. **called.** Implies not only the fact, but the acknowledgment of it by others. **the throne.** Cf. 2 Sam. vii. 12-16; and Isa. ix. 6, 7, xvi. 5. **his father.** This does not settle the question whether Mary was of Davidic descent or not, as Jesus, according to Jewish custom, was heir of Joseph (see notes on the genealogy).

33. **he shall reign.** The national Messianic hope in its older form is expressed before the rejection of Jesus made its literal fulfilment impossible, and before it was transformed by Jesus' moral and religious fulfilment (cf. Dan. vii. 14; Matt. iv. 7). **for ever.** Gr. "unto the ages." The endurance of Christ's Kingdom is asserted in Heb. i. 8 and Rev. xi. 15, but Paul anticipates its absorption in the Father's sole sovereignty (1 Cor. xv. 24-28).

34. The question expresses, not doubt of the fact, but wonder at the way of the fulfilment of the promise. There is intended a contrast between Mary's faith and Zacharias' unbelief (ver. 18).

35. **The Holy Ghost.** While it would be contrary to English usage to omit the article, the Greek does, because *holy spirit* is used here impersonally for the creative power of God, as in Gen. i. 2. Her conception is to be by the Spirit (Divine power), not the flesh (human will); it is to be not *sinful* (a yielding to sensual passion), but *holy* (according to God's will; cf. John i. 13; Rom. i. 3, 4). **overshadow** (cf. ix. 34). The Shekinah, or God-presence in the camp of Israel, has suggested the phrase (Ex. xl. 38). It was the Divine presence with, and power in, Mary that made her a mother supernaturally. **Therefore also**, etc. Better R.V., "wherefore also that which is to be born shall be called *holy*, the *Son of God*." **Of thee** is an ancient gloss, perhaps borrowed from Matt. i. 16. The unborn child was to be "set apart for God," unstained by sin, and destined to be the Messiah. **Son of God** is here the Messianic title (cf. iii. 22, ix. 35; Matt. xvi. 16; Mark xv. 39; see R.V. marg.).

36. **cousin** is too definite, the word means only

kinswoman (R.V.). This does not prove that Mary was of Levitic, and not of Davidic descent, as the Levites could marry into other tribes ; what the relationship was we know not. This kinship does not warrant the pious imagination that John and Jesus were playfellows ; the later history suggests that they had little if any mutual acquaintance. Elisabeth's conception was the sign, granted unasked, to Mary.

37. R.V., "For no word from God shall be void of power" (cf. Isa. iv. 11) ; or more probably, "From God no word shall be impossible" (Plummer, p. 26).

38. **Behold.** Not a verb, with handmaid as object, but an exclamation, lo ! **handmaid.** Gr. "bondmaid" (so ver. 48 ; cf. Acts ii. 18). **be it unto me according to thy word.** Mary neither prayed for the fulfilment of the promise, nor uttered any joy at what was before her, but yielded to God's will, for she doubtless foresaw what this might involve in her relation to Joseph. She was content to leave all in God's hands. As doubtless she kept silence to Joseph, dreading to be disbelieved, the dream was needed by him that he too might yield himself to God's will. Divine grace, received in human faith shown by submission, was the appropriate method of the supernatural act of God in the personality of Jesus.

Luke i. 39-56.

THE VISIT OF MARY TO ELISABETH.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda ; and entered into 40 the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation

50 Westminster New Testament

of Mary, the babe leaped in her womb ; and Elisabeth
42 was filled with the Holy Ghost : and she spake out with a
loud voice, and said, Blessed art thou among women, and
43 blessed is the fruit of thy womb. And whence is this to
44 me, that the mother of my Lord should come to me ? For,
lo, as soon as the voice of thy salutation sounded in mine
45 ears, the babe leaped in my womb for joy. And blessed
is she that believed : for there shall be a performance of
46 those things which were told her from the Lord. And
47 Mary said, My soul doth magnify the Lord, and my
48 spirit hath rejoiced in God my Saviour. For he hath
regarded the low estate of his handmaiden : for, behold,
49 from henceforth all generations shall call me blessed. For
he that is mighty hath done to me great things ; and holy
50 is his name. And his mercy is on them that fear him from
51 generation to generation. He hath showed strength with
his arm ; he hath scattered the proud in the imagination
52 of their hearts. He hath put down the mighty from their
53 seats, and exalted them of low degree. He hath filled the
hungry with good things : and the rich he hath sent empty
54 away. He hath holpen his servant Israel, in remembrance
55 of his mercy ; as he spake to our fathers, to Abraham,
56 and to his seed for ever. And Mary abode with her about
three months, and returned to her own house.

The two kinswomen, each with her token of Divine favour, came together. Mary was prompted to undertake the journey by the angel's significant intimation about Elisabeth (ver. 36), and desirous, possibly, of wise counsel from the older woman in her perplexity. It may be that she wanted to escape the gossip of her neighbours, and the strain in her relation to Joseph that her secret would involve. There is no proof that Joseph had taken any action, or shown any intention, that led her to undertake this journey. The psalm of praise,

generally known as the *Magnificat*, is less likely to have been her spontaneous utterance, than the Evangelist's literary expression of what he believed to have been her emotions on the occasion.

39. **a city of Juda** (R.V., Judah). Unnamed, because unknown to Luke; not *Hebron*, chief of the cities given to the priests, because Luke would have either mentioned the name, or called it *the city*. While it is possible, it is not probable that *Juda* = *Juttah* (Josh. xv. 55, xxi. 16), a town in Judah, and is to be identified with the modern village *Yuttah*.

41. **the salutation of Mary.** If it included a statement of the reason of her visit, then Elisabeth's excitement, the consequent movement of the unborn babe, and her song of praise have a natural explanation; but if it did not, we must suppose that Elisabeth was led by the Spirit of God to the true interpretation of this sign, the movement of the babe. **leaped** (cf. Gen. xxv. 22). There is no evidence that the word here used was, as Grotius states, a medical term to describe movements in the womb. Luke clearly regards the whole incident as supernatural.

42. **voice.** The better reading is "cry" (R.V.). Luke often describes strong emotion (ii. 10, iv. 33, viii. 28, xvii. 15, xix. 37, xxiii. 23, 46, xxiv. 52).

42-45. Elisabeth's greeting may be given in metrical form, although it is not as regularly metrical as the *Magnificat*, *Benedictus*, or *Nunc Dimittis*.

"Blessed art thou among women,
And blessed is the fruit of thy womb.

And whence is this to me,
That the mother of my Lord should come unto me?

52 Westminster New Testament

For behold, when the voice of thy salutation came into my ears,

The babe leaped in my womb for joy.

And blessed is she that believed: for there shall be a fulfilment

Of the things which have been spoken to her from the Lord."

42. **among women.** More than other women.
fruit. Cf. Gen. xxx. 2; Lam. ii. 20.

43. **the mother of my Lord.** This is said by inspiration, anticipating that Jesus would prove to be the Messiah: the phrase does not warrant the title of the Virgin, "mother of God."

45. **for.** The Greek word may also be rendered *that*, but it does not seem necessary to state what Mary believed; but the certainty of the fulfilment is the reason given for her blessedness.

46-56. *The Magnificat.* While Plummer regards this song as a meditation of Mary, into which are woven "the familiar expressions of Jewish Scriptures" (p. 30), Harnack treats it as a composition of Luke's, showing his skill in combining Old Testament reminiscences into so perfect a unity (*Lukas der Arzt*, p. 151). It does seem too elaborate a composition to be the spontaneous expression of Mary's mood, although it would be rash to affirm that one thoroughly familiar with the Old Testament, in a mood of such exaltation, would be incapable of such an utterance. The writer himself inclines to Harnack's view. As Mary spoke Aramaic, and the phrases woven into the song are taken from the Septuagint (LXX), the Greek translation of the Old Testament, it is evident that Luke must at least have translated from an Aramaic document. The references which

are given at each verse are to the LXX text, which does not always correspond with the Hebrew text translated in our English Bible. It would be impossible without greater detail than the limits of this commentary allow to bring out fully the close correspondence.

I.

46 My soul doth magnify the Lord,
 47 And my spirit hath rejoiced in God my Saviour. (1 Sam. ii. 1.)
 48 For he hath regarded the low estate of his handmaiden :
 (1 Sam. i. 11.)
 For, behold, from henceforth all generations shall call
 me blessed. (Gen. xxx. 13.)

II.

49 For he that is mighty hath done to me great things ;
 (Deut. x. 21.)
 And holy is his name. (Ps. cxi. 9.)
 50 And his mercy is from generation to generation
 On them that fear him. (Ps. ciii. 17.)

III.

51 He hath shewed strength with his arm ;
 He hath scattered the proud in the imagination of their
 hearts. (Ps. lxxxix. 10.)
 52 He hath put down the mighty from their seats,
 And exalted them of low degree. (Job xii. 19, v. 11.)
 53 He hath filled the hungry with good things ;
 And the rich he hath sent empty away. (1 Sam. ii. 7 ;
 Ps. cvii. 9 ; and Job xii. 19.)

IV.

54 He hath holpen his servant Israel, (Isa. xli. 8.)
 In remembrance of his mercy ; (Ps. xcvi. 3.)
 55 As he spake to our fathers, (Mic. vii. 20.)
 To Abraham, and to his seed for ever. (2 Sam. xxii. 51.)

46, 47. **soul**; **spirit**. There is no distinction between the two terms. We have here an instance of Hebrew parallelism, the repetition of the same thought in slightly different language. **God my Saviour**. Political deliverance is probably included as well as spiritual salvation (cf. Ps. xxiii. 5, cvi. 21; 1 Tim. i. 1, ii. 3; Tit. i. 3, ii. 10, iii. 4; Jude 25).

48. **low estate**. "Humiliation," as in Acts viii. 33 (quoting Isa. liii. 8), and Phil. iii. 21.

50. **fear him**. This is the characteristic of Old Testament piety.

51-53. The future results of the Messianic age are described as already accomplished facts. **arm**. Symbol of the divine power (cf. Acts xiii. 17; John xii. 38; Ps. xliv. 3, xcvi. 1; Deut. iv. 34, "a mighty hand and a stretched-out arm"). This anthropomorphism marks all intense religious thought. **mighty**. R.V., "princes," potentates (Plummer; cf. 1 Tim. vi. 15). **low degree**. "The oppressed poor." Verse 53 may refer to spiritual as well as material blessings (cf. vi. 20-26; Matt. v. 3-6). Jesus regarded poverty as advantageous, and riches as perilous, to the soul.

54. **holpen**. "Laid hold of in order to support or succour" (cf. Acts xx. 35). **servant**. Cf. Isa. xli. 8, and so frequently in the following chapters. **in remembrance of his mercy**. R.V., "that He might remember mercy," in proof that, contrary to appearances, He was not forgetful of His relation of grace.

55. The R.V. puts "As he spake unto our fathers" in brackets as a parenthesis, so as to connect toward **Abraham**, etc., directly with **remember mercy**, and not make it dependent, as the A.V.

does, on **spake**. This is the correct interpretation, but the parenthesis seems unnecessary, as the clause, as it were, gives the measure of God's remembrance of His mercy. **for ever**. Gr. "unto the age," that is, the Messianic age, the fulfilment of all God's promises, the goal of the course of the people's history.

56. **three months**, added to the six months of ver. 26, brings us to the time of John's birth, for which probably Mary did wait with Elisabeth. Luke does not state this definitely, as he possibly did not know.

Luke i. 57-80.

THE BIRTH AND NAMING OF JOHN THE BAPTIST.

57 Now Elisabeth's full time came that she should be
58 delivered ; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed
59 great mercy upon her ; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise
the child ; and they called him Zacharias, after the name
60 of his father. And his mother answered and said, Not so ;
61 but he shall be called John. And they said unto her,
There is none of thy kindred that is called by this name.
62 And they made signs to his father, how he would have him
63 called. And he asked for a writing table, and wrote,
64 saying, His name is John. And they marvelled all. And
his mouth was opened immediately, and his tongue loosed,
65 and he spake, and praised God. And fear came on all
that dwelt round about them : and all these sayings were
noised abroad throughout all the hill country of Judæa.
66 And all they that heard them laid them up in their hearts,
saying, What manner of child shall this be ! And the hand
67 of the Lord was with him. And his father Zacharias was

56 Westminster New Testament

filled with the Holy Ghost, and prophesied, saying,
68 Blessed be the Lord God of Israel; for he hath visited
69 and redeemed his people, and hath raised up an horn
70 of salvation for us in the house of his servant David; as he
spake by the mouth of his holy prophets, which have been
71 since the world began: that we should be saved from
72 our enemies, and from the hand of all that hate us; to
73 perform the mercy promised to our fathers, and to re-
74 member his holy covenant; the oath which he sware to
75 our father Abraham, that he would grant unto us, that
we being delivered out of the hand of our enemies might
76 serve him without fear, in holiness and righteousness
77 before him, all the days of our life. And thou, child, shalt
be called the prophet of the Highest: for thou shalt go
78 before the face of the Lord to prepare his ways; to give
knowledge of salvation unto his people by the remission
79 of their sins, through the tender mercy of our God;
80 whereby the dayspring from on high hath visited us, to
give light to them that sit in darkness and in the shadow
of death, to guide our feet into the way of peace. And the
child grew, and waxed strong in spirit, and was in the
deserts till the day of his shewing unto Israel.

57. **full time came.** Better R.V., “time was *fulfilled*” (cf. ver. 23, ii. 6, 21, 22), an idea characteristic of this Story of the Infancy.

58. **shewed great mercy.** Gr. “magnified his mercy” (R.V.), not quite in the sense of ver. 46, but rather “made conspicuous” (cf. Gen. xix. 19). **rejoiced.** The promise of ver. 14 begins to be fulfilled.

59. **circumcise.** Any one, even a woman, might anywhere perform this symbol of the national covenant (cf. Ex. iv. 25). **called** expresses, not a wish, but a fact, for it was taken for granted that, according to common custom, he

would bear his father's name. The change of Abram's name to Abraham at his circumcision was probably the reason why circumcision and naming went together.

60. Zacharias had probably let her know something of his vision by means of writing.

62. **made signs.** Was Zacharias deaf as well as dumb?

63. **asked.** By signs. **writing table.** A tablet covered with wax, in which the letters were graven by a *stylus*, a sharp instrument. **His name is John.** It is not a question for human discussion, it is a fact of Divine appointment. **marvelled.** Either at his agreement with his wife, assuming his deafness, or at his decision, assuming that he had heard their discussion.

64. The sign, now the promise was fulfilled, was withdrawn; the use he makes of his recovered powers of speech shows that the punishment had proved a blessing. **loosed.** There is no verb in Greek to correspond, as *tongue*, by the figure called *zeugma*, goes with the same verb as *mouth*, although opened is less appropriate for the one than the other. **spake and praised.** R.V., "spake blessing." Is the *Benedictus* of vers. 68-79 what he spake now, or an utterance of a later time? The use of **prophesied** in ver. 67 proves nothing either way.

65. **fear.** Awe at the wonder and strangeness of these events. **sayings.** Marg., "things," not only the words spoken, but the events also.

66. **the hand of the Lord.** God's presence with John in blessing continued beyond the circumstances of his birth.

67-79. *The Benedictus.* This song, like the

Magnificat, may be regarded either as the inspired utterance of Zacharias, or as a literary composition of the Evangelist. Plummer takes the former, Harnack the latter view. Harnack points out that there are important resemblances between the *Magnificat* and the *Benedictus*, but that the *Benedictus* has been more artistically composed than the *Magnificat* (*op. cit.* p. 151). "As the *Magnificat*," says Plummer, "is modelled on the Psalms, so the *Benedictus* is modelled on the prophecies, and it has been called 'the last prophecy of the Old Dispensation and the first in the New.' And while the tone of the *Magnificat* is regal, that of the *Benedictus* is sacerdotal. The one is as appropriate to the daughter of David as the other to the son of Aaron" (pp. 38, 39). The writer's own judgment inclines more to that of Harnack. The close correspondence is not with the Hebrew text translated in the English Bible, but the Septuagint. There is a break at ver. 75, and thus the song has two parts.

PART I.

I.

68 Blessed be the Lord God of Israel ; (Ps. xci. 14, lxxii. 18, cvi. 48.)

For he hath visited and redeemed his people, (Ps. cxi. 9.)

69 And hath raised up an horn of salvation for us (Ps. cxxxii. 17, xviii. 3.)

In the house of his servant David ; (1 Sam. ii. 10 ; Ezek. xxix. 21.)

II.

70 As he spake by the mouth of his holy prophets, which have been since the world began :

71 That we should be saved from our enemies, and from the hand of all that hate us ; (Ps. cvi. 10 ; cf. xviii. 18.)

72 To perform the mercy promised to our fathers,
And to remember his holy covenant ;

III.

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies
Might serve him without fear,

75 In holiness and righteousness before him, all the days of our life. (Vers. 72-75 :—Mic. vii. 20 ; Ps. cv. 8, cvi. 45 ; Ex. ii. 24 ; Lev. xxvi. 42 ; Jer. xi. 5 ; Ps. xviii. 18 ; Jer. xxxii. 39.)

PART II.

I.

76 And thou, child, shalt be called the prophet of the Highest :
For thou shalt go before the face of the Lord to prepare his ways ;

77 To give knowledge of salvation unto his people
By the remission of their sins, (Vers. 76-77 :—Mal. iii. 1 ; Isa. xl. 3 ; Deut. xxxi. 3 ; Jer. xxxi. 34.)

II.

78 Through the tender mercy of our God ;
Whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death,
To guide our feet into the way of peace. (Vers. 78, 79 :—Ps. cvii. 10, xl. 3.)

67. prophesied. Not prediction merely, but proclamation of God's mind and will. Not parental affection, or vanity, but Divine inspiration assigns to the son this place in the fulfilment of God's purpose.

68. **Lord God of Israel.** Better R.V., "the Lord, the God of Israel." *Lord* is the substitute of Jehovah, the covenant name. **redeemed.** Temporally as well as morally and spiritually.

69. **an horn of salvation.** This figure, taken from the horns of animals, especially bulls, expresses strength (cf. 1 Sam. ii. 10; 2 Sam. xxii. 3; Ps. lxxv. 5). The meaning is brought out in Ps. xviii. 2, where God is described as "the horn of my salvation," as well as "my strong rock, my shield, my high tower."

70. This is treated in R.V. as a parenthesis; and so Harnack regards it, and describes it as "quite Lucan"; but Plummer denies this, and states that it "determines the preceding statement more exactly." **since the world began.** Gr. "from the age," that is, "from of old." He does not mean that the succession of prophets began at the Creation.

71. This expands the phrase "horn of salvation" in ver. 69. **enemies** refers to the same class as **all that hate us**, *i.e.* the Gentiles, whose rule over God's chosen people was so great a trial to faith. Here the political and national aspect of the expected Messianic salvation is prominent.

72. The aim of the deliverance is the display of God's mercy and faithfulness. **promised** should be omitted, as in R.V. The mercy is shown to the fathers, who are supposed to be still interested in, and capable of sharing the experience of, their descendants. **covenant.** Cf. Lev. xxvi. 42 and Heb. xi. 15, 16.

73. **oath** (cf. Gen. xxii. 16 and xxvi. 3) is in apposition with **covenant.**

74. This may give either the context of the

oath (cf. Gen. xxii. 17, "thy seed shall possess the gate of his enemies") or explain ver. 72, the effect of God's performance of His mercy and remembrance of His covenant, or with ver. 72 expound the purpose of the salvation. The first is the most probable, and the last the least. **serve** (cf. Ex. iii. 12). It is priestly service that is meant. A free can be a consecrated people.

75. **holiness and righteousness.** A common combination, probably found first in Wisd. ix. 3 (cf. Eph. iv. 24).

76. The second part, referring more directly to the work of John himself, begins here. **and.** R.V., "yea and." **go before the face of the Lord** (cf. Deut. xxxi. 3). Lord is here Jehovah, who comes to His people in His Messiah **to prepare his ways** (cf. Mark i. 2, 3, and his quotations from Mal. iii. 1 and Isa. xl. 3 in describing the work of the Forerunner).

77. This describes the preparation. The Forerunner announces the salvation which is close at hand. The **salvation** consists in the forgiveness of sins (Acts v. 31); or the knowledge of salvation is **given** by the forgiveness of sins, but the knowledge of salvation is not equivalent to the forgiveness of sins.

78. This task will be done because of God's tender mercy (literally as in margin, "bowels of the mercy," the bowels being in the ancient psychology the seat of the emotions, as is the heart in popular language to-day). **the day-spring from on high.** Literally, "rising from on high," either of the sun (Rev. vii. 2, xvi. 12) or of stars; the heavenly body is itself meant (cf. Isa. lx. 1 and Mal. iv. 2).

79. **to give light to.** Better R.V., "to shine upon." The clauses **them that sit in darkness** (Isa. xlii. 7) and **in the shadow of death** (Isa. ix. 2) are joined together here as in Ps. cxvii. 10. **to guide.** In the darkness men fear to go about, but in the light they can move freely (cf. John ix. 4). **way of peace.** The way that leads to peace between God and man (Ps. xxix. 11; Jer. xiv. 13).

80. **deserts.** He lived a solitary, ascetic life in uninhabited parts, and not in towns or villages. His life was a contrast to that of Jesus (cf. Matt. xi. 18, 19). With some outward resemblance in his manner of life to the Essenes, he was separated from them by his expectation of the near approach of the Kingdom, and his insistence on social righteousness in the spirit of the ancient prophets. **the day of his shewing unto Israel.** The word translated "shewing" is found only here in the N.T.; it means an inauguration in an office or a dedication of a temple. When the hour came John himself entered on his public ministry (iii. 3).

Luke ii. 1-20.

THE BIRTH OF JESUS, THE SONG OF THE ANGELS, THE VISIT OF THE SHEPHERDS.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be 2 taxed. (And this taxing was first made when Cyrenius 3 was governor of Syria.) And all went to be taxed, every 4 one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was 5 of the house and lineage of David;) to be taxed with

6 Mary his espoused wife, being great with child. And so
it was, that, while they were there, the days were accom-
7 plished that she should be delivered. And she brought
forth her firstborn son, and wrapped him in swaddling
clothes, and laid him in a manger ; because there was no
8 room for them in the inn. And there were in the same
country shepherds abiding in the field, keeping watch over
9 their flock by night. And, lo, the angel of the Lord came
upon them, and the glory of the Lord shone round about
10 them : and they were sore afraid. And the angel said
unto them, Fear not : for, behold, I bring you good tidings
11 of great joy, which shall be to all people. For unto you
is born this day in the city of David a Saviour, which is
12 Christ the Lord. And this shall be a sign unto you ; Ye
shall find the babe wrapped in swaddling clothes, lying in
13 a manger. And suddenly there was with the angel a
multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest, and on earth peace, good will
15 toward men. And it came to pass, as the angels were gone
away from them into heaven, the shepherds said one to
another, Let us now go even unto Bethlehem, and see this
thing which is come to pass, which the Lord hath made
16 known unto us. And they came with haste, and found
17 Mary, and Joseph, and the babe lying in a manger. And
when they had seen it, they made known abroad the saying
18 which was told them concerning this child. And all they
that heard it wondered at those things which were told
19 them by the shepherds. But Mary kept all these things,
20 and pondered them in her heart. And the shepherds
returned, glorifying and praising God for all the things
that they had heard and seen, as it was told unto them.

Luke here has the same informant, or uses the same document, as in the previous sections. The Hebraisms are still as marked, but the characteristics of Luke's own style are not absent. The reason given for the birth of Jesus in Bethlehem

has been challenged by some scholars as an historical blunder, but it has been defended by others, not less eminent, as one of many evidences of the historical accuracy of Luke. The question cannot be discussed here, but the reader may be referred to Sir Wm. Ramsay's *Was Christ born in Bethlehem?* and to the articles on Cyrenius in the Bible Dictionaries. The story in this section falls into three parts: the birth of Jesus (vers. 1-7), the song of the angels (8-14), the visit of the shepherds (15-20).

1. **the world.** Gr. "the inhabited earth"; a hyperbole, as the Roman Empire was not worldwide. **taxed.** A.V. margin, "inrolled," R.V., "enrolled." "The verb refers to the *writing off*, copying, or entering the names, professions, fortunes, and families of subjects in the *public register*, generally with a view to taxation." This enrolment corresponded in character, but not in purpose, with our *census*. While no direct evidence of such a census exists, it is not improbable, but it was not necessarily simultaneous throughout the Empire, as Luke seems to assume. Herod, though nominally independent as regards the taxation of his subjects, would not have resisted such an inquiry if held necessary for imperial purposes. ¶

2. R.V., "This was the first enrolment made when Quirinius was governor of Syria." This census is distinguished as the first, from that made in A.D. 6 or 7. While we have evidence that **Quirinius** was governor of Syria at the later date, it is altogether uncertain whether he was at the earlier or not. If he was not, Luke has made a mistake; but such an error does not warrant the further assumption that he was wrong in his

statement that a census did take place both at the earlier and the later date. The second census he himself mentions in Acts v. 37. **governor.** The Greek word is indefinite, and may mean that Quirinius was not *legate* in 4 B.C. as he was in 6 A.D., but *procurator* (as Justin states in his *Apology*, i. 34), while Varus was *legate*. He may be mentioned here as the officer specially charged with the business.

3. Jewish, and not Roman, custom required this, but probably the Roman government was willing thus to meet the preferences of its subjects.

4. **went up** (cf. ver. 42, xviii. 31, xix. 28; Acts xi. 2). At many English stations the platform for London trains is the *up* platform. **the city of David.** In O.T. this description is applied to *Zion* (2 Sam. v. 7, 9; 1 Chron. xi. 5, 7). In John vii. 42, **Bethlehem**, which was about six miles from Jerusalem, is described as "the village where David was." The name means "house of bread," and it is now called *Bait Lahm*.

5. **with Mary.** This goes with "went up," and not "taxed." It was not necessary that she should be enrolled with him, but in her condition she would not wish to be separated from her husband. **wife** is omitted in R.V., as it is a gloss; but a correct one, for had she not been married to Joseph, she could not have travelled with him. Luke omits the word to convey that she was not Joseph's wife *de facto* (cf. Matt. i. 25), without denying that she was so *de jure*.

7. **first-born son.** This means that she had other children after Jesus; and it is only a false asceticism that tries with much ingenuity to evade

the fact. **manger.** The cattle were probably out to pasture, and so the stable was unused. **inn.** The Greek word is less definite than the English, and might mean a friend's house, the guest-chamber of which was occupied by another family on the same errand. Legend made the inn a cave, possibly the prophecy of Isa. xxxiii. 16 turned into history. Other conjectures need not be mentioned.

8. **shepherds.** Edersheim mentions three facts of interest: (1) That these flocks were intended for sacrifice in the temple, and so their guardians were not ordinary shepherds; (2) that the ordinary shepherds, owing to their calling, were not able to keep the Law strictly, and so rested under the disfavour of the scribes; (3) that "these flocks lay out all the year round." **abiding in the field.** This does not necessarily exclude December as the month of Jesus' birth; but the date 25th December cannot be traced further back than the fourth century. History gives us no data to fix the season. **watch . . . by night.** Better as marg., "keeping the night watches." They would do this in turn.

9. **came upon.** The context, not the word itself, suggests suddenness; in classical Greek the word is used of the appearing of heavenly beings, dreams, etc. **glory of the Lord.** The Shekinah, the brightness which is the sign of God's presence (cf. Ex. xvi. 7, xxiv. 17; 2 Cor. iii. 8).

10. **bring good tidings.** Gr. "evangelise." **all people.** Not mankind, but *all the people*, the whole nation of Israel.

11. **you.** The shepherds, though despised (see above), are part of the people. **Saviour.** First use of the word in N.T., and only use in Luke (cf. Matt.

i. 21). **Christ the Lord.** R.V. marg., "Anointed Lord." This combination is not found elsewhere in the N.T.; it occurs as a mistranslation in LXX (Lam. iv. 20), and is found also either as mistranslation, or as borrowed from the above, in *Psalms of Solomon* (xvii. 36). The Divine title is either given to the Messiah, or *Lord* is used in such a sense, and *Christ* is an epithet = *Anointed*.

12. **sign.** The discovery of the Child in so unusual surroundings would confirm the truth of the good news.

13. **a multitude.** While part only of the **heavenly host** was visible, the whole was engaged in the praise.

14. There are three corresponding terms in each of the two parts of the angels' song joined by the conjunction, which may be thus shown:—

"*GLORY* to God in the *highest*
And on earth *PEACE* ~

This is better +
in three parts

There is
Greek
"men
phrase
please
would
of H
good.

17. **made known abroad.** Not to Mary and Joseph alone, but in Bethlehem and the country around.

20. **glorifying.** A more general term than *praising* (cf. John xvii. 4; Acts iii. 13). The reticence and simplicity of the story is surely a guarantee of its truth.

Luke ii. 21-39.

THE CIRCUMCISION AND THE PRESENTATION.

21 And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the 22 womb. And when the days of her purification according

to the law of Moses were accomplished, they brought him

and him to the Lord ; (as it is written

male that openeth the womb

and to offer a sacrifice

to the Lord, A

23. And, behold,

was Simeon ;

waiting for the

24. And, upon him.

25. And, that he

26. And, Christ.

27. And, when the

28. And, after the

29. And, days, and

30. And, servant

31. And, have

32. And, the face

33. And, glory

34. And, shamed

34 at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel ; 35 and for a sign which shall be spoken against ; (yea, a sword shall pierce through thy own soul also,) that the 36 thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with 37 an husband seven years from her virginity ; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and 38 prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to 39 all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

21. **eight days.** Cf. Gen. xvii. 12. **Jesus** (cf. i. 31; Matt. i. 21). Jesus was circumcised as "born under the law" (Gal. iv. 4) and in this was "made like unto His brethren" (Heb. ii. 17).

22. **her.** R.V. correctly has the reading "their," which was altered probably for two reasons : (1) that the Child did not need purifying according to Jewish law (Lev. xii.); and (2) that Christian feeling shrank from even the suggestion that Jesus as a babe needed purifying. "Their" does not refer, however, to the mother and the babe ; to correspond with the following "they" it must mean Mary and Joseph. After a son's birth a mother's uncleanness lasted eight days, but she did not leave home till the fortieth to make her offering. **brought him** (R.V., "up" ; cf. ii. 4). This journey to Jerusalem must have taken place before the visit of the wise men (Matt. ii. 11), as it is not

likely that after it so great a risk would have been run. **present.** In Ex. xiii. 12, the Hebrew verb means "cause to pass over" (R.V. marg.), and for the verb used here cf. Rom. xii. 1. The purification was of the mother, the presentation of the firstborn son (Ex. xiii. 2; Num. xviii. 15).

24. **sacrifice.** This was for the mother (Lev. xii. 6), and not the ransom of the firstborn. **a pair,** etc. The offering was that of the poor.

25. **Simeon.** Nothing else is known of him, but much is conjectured. He and Anna show that in a time of spiritual deadness some still cherished the life of the soul. **just and devout.** "righteous and circumspect," i.e. conscientious. Luke alone in N.T. uses the second word (cf. Acts ii. 5, viii. 2, xxii. 12). **waiting.** Better R.V., "looking for." **consolation** (cf. Isa. xl. 1). As the Messiah was looked for after a period of great distress, He was described as the "Consoler" or "Consolation."

26. **revealed.** How we are not told, whether by dream, or vision, or intuition. **the Lord's Christ.** Better, "the Lord's Anointed."

27. **by the Spirit.** By the Spirit's prompting; not "in a state of ecstasy," as Rev. i. 10. **temple.** Gr. "the holy place," probably the Women's Court. **parents.** No denial of the virgin birth is intended; as that would be kept secret, Joseph would be commonly known as Jesus' father (ver. 48).

29-32. The *Nunc Dimittis*. Another of the sacred poems Luke weaves into his story, but it is more directly suited to its occasion than the others, and is not composed of O.T. reminiscences. It has the rhythm of Hebrew poetry, and should be printed as in R.V.

29. R.V:—

“Now lettest thou thy servant depart, O Lord,
According to thy word, in peace.”

now, *i.e.* that I have seen the consolation of Israel. **servant.** Gr. “bondservant.” **Lord.** Gr. “Master.” The picture is of a slave kept a long time on the watch, and at last released from his task by his owner.

30. **mine eyes**, etc. The fulness of expression here used—a Hebrew characteristic—has suggested a tradition that Simeon was blind, and now regained sight.

31. **prepared.** “Ordained” or “appointed.” **all people.** R.V., “all peoples,” expresses better the universalism of the Gospel.

32. R.V:—

“A light for revelation to the Gentiles,
And the glory of thy people Israel.”

Ps. xciii. 2 and Isa. lxix. 6 are here combined. The two nouns **light** and **glory** are either in apposition to *salvation*, or depend on the verb *prepared*; the former is the more probable. Another possible construction is that **glory** is parallel to **revelation**, depending on *for*.

34, 35. In Simeon’s words to Mary the first note of the coming sufferings of the Messiah is struck. If Simeon thought most of all of the Messiah as the Consoler, he would also be led to think of Him as sharing the distress He would remove. Had he meditated on Isa. liii.? Not improbably.

34. **is set.** “Is appointed” (cf. Phil. i. 17; 1 Thess. iii. 3). **fall**, etc. (see Isa. viii. 14). Illustrations of this judgment of men by the Messiah are Judas and Peter, the impenitent and

the penitent thief, the sinful woman and the censorious Pharisee, the blind man and his judges. **sign.** An event or person so significant that men are judged by their attitude thereto, whether of faith or unbelief, obedience or submission. **spoken against.** Jesus endured the *contradiction* of sinners.

35. **Yea**, etc., is not a parenthesis as in A.V., cf. R.V. The opposition to the son would be agony to the mother. **that the thoughts**, etc. Depends not on the preceding clause, but on **is set**. The final purpose of God in this dividing of men by the Messiah is their self-judgment in their self-disclosure (cf. John iii. 19-21, ix. 39-41).

36. **Anna.** There is no basis for the tradition that *Anna* had brought up the Virgin Mary in the temple; they now meet as hitherto strangers. **prophetess.** As were Miriam, Deborah, Huldah; women "inspired of God to make known His will." **Aser.** "Although the ten tribes were lost, some families possessed private genealogies" (Plummer, p. 72).

37. **fourscore and four.** This may state her total age, or only the years of her widowhood. If the latter, she must have been over a hundred years old. So long a widowhood without remarriage was regarded as very honourable. **departed not.** This must mean constant attendance on all temple services as well as prolonged private devotions in the temple, and cannot mean continuous residence there. **but served.** R.V., "worshipping."

38. **in that instant.** Better R.V., "at that very hour," omitting **likewise**, as it is not implied in the Greek verb used. **spake.** Afterwards as she had opportunity. **all them.** Whether many or few we cannot tell. Besides Sadducees, Pharisees, and

sinners (the religiously indifferent), there were quiet, humble, godly men and women in the land sustained by the hope of the Messiah.

39. **Nazareth.** Luke is evidently quite ignorant of Matthew's record, and assumes as a matter of course the return home.

Luke ii. 40-52.

THE BOY JESUS.

40 And the child grew, and waxed strong in spirit, filled
41 with wisdom: and the grace of God was upon him. Now
his parents went to Jerusalem every year at the feast of the
42 passover. And when he was twelve years old, they went
43 up to Jerusalem, after the custom of the feast. And when
they had fulfilled the days, as they returned, the child
Jesus tarried behind in Jerusalem; and Joseph and his
44 mother knew not of it. But they, supposing him to have
been in the company, went a day's journey; and they
45 sought him among their kinsfolk and acquaintance. And
when they found him not, they turned back again to
46 Jerusalem, seeking him. And it came to pass, that after
three days they found him in the temple, sitting in the
midst of the doctors, both hearing them, and asking them
47 questions. And all that heard him were astonished at his
48 understanding and answers. And when they saw him,
they were amazed: and his mother said unto him, Son,
why hast thou thus dealt with us? behold, thy father and
49 I have sought thee sorrowing. And he said unto them,
How is it that ye sought me? wist ye not that I must be
50 about my Father's business? And they understood not
51 the saying which he spake unto them. And he went down
with them, and came to Nazareth, and was subject unto
them: but his mother kept all these sayings in her heart.
52 And Jesus increased in wisdom and stature, and in favour
with God and man.

This one story out of the boyhood of Jesus bears all the marks of truth. Here also faithfulness to the Law is a prominent feature, but there is also the suggestion of the awakening of the characteristically filial consciousness in the desire to know more about the Father, and to obey Him.

40. This verse is regarded by Plummer as "the conclusion of a separate narrative," as i. 80 is (cf. i. 25, 38, 56, ii. 20); but if Luke had written sources he has so worked them over, that we cannot distinguish them. The verse may also be taken as a general introduction to the particular incident that follows. **filled with wisdom.** Gr. "becoming full of wisdom." There was mental and moral as well as bodily growth. **grace.** Like mother, like son (cf. i. 30).

41. **every year.** A regular habit. The Law required every male to go up to Jerusalem for the three feasts, Passover, Pentecost, and Tabernacles, but when the people came to be widely scattered this became impossible; every Palestinian Jew tried to go up once a year. While the Law did not require that women should go up, piety prompted many to go with their husbands.

42. **twelve.** The age at which a Jewish lad became "a son of the Law," subject to its requirements as regards feasts, fasts, etc.

43. **days.** Either the two principal days, or the seven required by the Law (Ex. xii. 15, 16). **child.** Better R.V., "boy." **tarried.** Intentionally, so absorbed in the new experience of worship, etc. **knew.** A proof of their confidence in Him.

44. **company,** "caravan." Neighbours travelled together, the women and children going first, the men following after. Each parent may have

thought that the Boy was with the other, and only when the halt was made for the night would he be missed.

46. **three days.** This can be reckoned in three ways. The first day they travelled away from Jerusalem, the second day returned to it, and on the third they found Jesus. Or the journey from Jerusalem is not counted, and a whole day was spent in vain search in Jerusalem itself. Or neither journey is reckoned, and two whole days were spent in the vain search. The first is the most probable. At least three days were spent by the Boy in the temple, and while nothing is said, we cannot doubt that these three days marked an epoch in His personal development. **temple.** A terrace within the temple where public instruction was given on Sabbaths and feasts. The feast must still have been going on during these days, and so the parents must not have remained the seven days. **sitting.** As Paul sat "at the feet of Gamaliel" (Acts xxii. 3) to learn, and not to teach. **doctors.** Better R.V. marg., "teachers," the scribes learned in the Law and the traditions of the fathers. **midst.** Not a position of honour, but a number of teachers were gathered around Him. **asking.** This was a recognised method of instruction, and implied no assumption of the teacher's rôle by Jesus, as legend represents.

47. **astonished.** A word expressing much wonder (cf. viii. 56; Acts ii. 7, 12, viii. 13, ix. 21).

48. **they.** The parents. **amazed.** At the place He was in, the task He was engaged on, and His forgetfulness of them. **Son.** Gr. "child." **have sought.** A better reading is "are seeking." Their

anxiety was not yet over. **sorrowing.** "in great anguish."

49. **How is it.** He is surprised that they could think of looking for Him elsewhere. **about my Father's business.** R.V., "in My Father's house." Gr. "in the things of My Father." The R.V. is more probable, as it is the place in which He was to be found that is in question. **father.** This has no reference to the mother's description of Joseph as **thy father**, still less is it a rebuke of the words. At this stage of Jesus' development He probably knew nothing of the mode of His birth, and there was no opposition of earthly and heavenly fatherhood in His mind. It is the first awakening of His characteristic filial consciousness.

50. **understood not.** This confession, in view of the probable source of the story, is a guarantee of truth. How could they know all that the Messiahship involved, if Jesus discovered Himself only slowly?

51. **subject.** The Boy's action was no premature rebellion against parental authority. How long Joseph lived to exercise it we do not know, but he was dead before the ministry began seventeen years later. **kept.** Does this statement explain the ignorance of the early apostolic witnesses regarding the birth and childhood of Jesus, and does Luke add this to confirm the accuracy of his information?

52 (cf. 1 Sam. ii. 26). **increased.** R.V., "advanced." There was a real growth. **wisdom** (cf. Heb. v. 8). Moral and religious insight was developed. **stature.** Though the word also means "age" (xii. 25; Matt. vi. 27, R.V. marg.), this suits the context better. **favour.** "goodwill,"

“approval” (cf. i. 80). The characteristic contrast already appears between the two children.

II. THE FORERUNNER AND THE PREPARATION OF JESUS. (LUKE, iii. 1-iv. 13).

This is the second main division of the Gospel, and shows how, on the one hand, the people were prepared for the ministry of Jesus by the preaching and baptism of the Forerunner; and how, on the other hand, Jesus Himself was in His baptism and temptation prepared for the exercise of that ministry by His dedication of Himself to God, His equipment for His work by God, and His rejection of methods of doing this work contrary to the will of God. In this section Luke introduces a wider historical context by mentioning the contemporary rulers (a proof of his historic sense), and relates the person of Jesus as the Messiah to the past history of the nation by giving His genealogy, which in accordance with His universalism, however, is carried back to Adam. While he begins now to follow the guidance of Mark in the course of events, he introduces material from his second source (Q) as well as adds matter peculiar to himself.

^{ENT} Luke iii. 1-20 (= Mark i. 1-8 = Matt. iii. 1-12
and Mark vi. 16-29 = Matt. xv. 3-12).

THE MISSION OF JOHN THE BAPTIST.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of

Ituræa and of the region of Trachonitis, and Lysanias the 2 tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of 3 Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance 4 for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, *The voice of one crying in the wilderness, Prepare ye the way of the Lord,* 5 *make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be* 6 *made smooth; and all flesh shall see the salvation of God.* 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to 8 flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children 9 unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do 11 then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he 12 that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what 13 shall we do? And he said unto them, Exact no more 14 than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither 15 accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall

17 baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will 18 burn with fire unquenchable. And many other things in 19 his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 added yet this above all, that he shut up John in prison.

After mentioning the contemporary rulers (vers. 1, 2), Luke draws from Mark a brief description of the work of John the Baptist as the Forerunner (vers. 3-6), and from Q the solemn warning to the people (vers. 7-9). He himself adds the counsels given to particular classes (vers. 10-14). In John's disclaimer of the Messiahship (vers. 15-17) he appears dependent on both sources; he returns to Mark in recording the close of John's ministry by imprisonment (vers. 18-20).

1. Does the date refer to the beginning or the close of the Baptist's ministry, or to the baptism of Jesus by him? We cannot be certain, but it is probable that John's ministry did not last more than a year. **fifteenth year.** It is uncertain whether Luke counts from the death of Augustus, when Tiberius became sole ruler, or from an earlier time, when he became joint-ruler with Augustus. The one would give us about 29 A.D., the other about 26 or 27 A.D. for the date. At the later date Jesus would be about thirty-two (ver. 23, "about thirty"). **Pilate** was governor from 25 A.D. to 36 or 37 A.D. **Herod** Antipas was the son of Herod the Great and Malthace the Samaritan. In 4 B.C. he was appointed *tetrarch* (governor of a

fourth, *i.e.* of his father's dominions) of Peræa and Galilee, and ruled till 39 or 40 A.D., when he was banished. He had the title *king* not of right, but by courtesy. **Philip**, son of Herod the Great and Cleopatra, reigned from 4 B.C. to 33 A.D., when he died. He built Cæsarea Philippi, and was reckoned the best of the Herods. He was married to his niece Salome. His territory (the region of **Ituræa** and **Trachonitis**) lay N. E. of Galilee towards Damascus. **Lysanias**. We have no other certain evidence about him; for Luke is not likely to have confused him with the Lysanias who ruled here before 36 B.C.

2. **being the high priests.** R.V. better, "in the high priesthood." While according to the Law there was only one high priest, Annas and Caiaphas seem to have discharged the office together, the one as the *de jure* (Acts iv. 6), the other as the *de facto* (John xi. 49) High Priest. **the word of God** (cf. Jer. i. 2). The prophetic inspiration. After the silence of centuries a prophetic voice was once more heard. **wilderness.** Same place as i. 80; the Jeshimon of 1 Sam. xxiii. 19 (R.V. marg.).

3. **into all the country about Jordan.** R.V., "into all the region round about Jordan"—that is, "the plain of the Jordan," from the west shore of the Dead Sea northward to the shores of the Sea of Galilee. He seems to have laboured on both sides of the river, for John x. 40 places him in Peræa. His work required nearness to a river. **preaching.** Literally, heralding. **the baptism of repentance.** The baptism which is the outward sign of the inward change of *repentance*; lit., "change of mind," regret for the past deeds and resolve of amendment in the future. **for the**

remission of sins. This was the end of the repentance, for God forgives when man repents. This forgiveness was with a view to the coming Messianic Kingdom.

4. **book.** Used only by Luke (xx. 42; Acts i. 20, vii. 42) and Phil. iv. 3. **words.** "utterances of a prophet or teacher" (Acts xx. 35). **The voice,** etc. From Isa. xi. 3. This quotation is also in Matthew and Mark, and belongs to the Marcan source. John i. 23 puts the quotation on the lips of the Baptist himself. Luke continues the quotation as the others do not, vers. 4 and 5 as well as 3. **in the wilderness.** May be taken either with **voice** or **prepare**, the former better; although the quotation shows that it is through a wilderness the way is to be made (in the original from Babylon to Judæa). The moral obstacles in the condition of the nation must be removed to prepare for the Messiah's coming.

5. **valley.** "ravine." "**crooked** shall become **straight ways**, and the **rough ways** **smooth ways.**"

6. **all flesh,** *i.e.* the human race (Matt. xxiv. 21; 1 Pet. i. 24). Man's creatureliness and weakness is implied, not moral depravity as in Paul's use of the term **flesh**. **salvation.** To express his Pauline universalism, Luke continues the quotation.

7. **said he.** "he used to say." It is not the sermon of one occasion that is given, but a summary of his habitual teaching. Matt. iii. 7 represents this message as addressed to the Pharisees and Sadducees, but Luke's Gentile readers would have no special interest in such a detail. **baptized** The multitudes seemed to have thought that the

ordinance could take the place of the repentance of which it was but a sign; yet their desire for it was an acknowledgment of John's prophetic claim, and of its exceptional value as somewhat else and more than the ordinary purifications. From these it was distinguished as offered to the whole nation as needing cleansing in view of the coming Messiah. **generation.** This descent is asserted in opposition to the descent from the fathers of which they boasted. **vipers.** John takes his illustration from the wilderness, so stones, and barren trees. **the wrath to come.** The Messianic judgment would fall on impenitent Jews also, and not only on the Gentiles, as many of the Jews believed.

8. **worthy of repentance.** "repent, and show your repentance in your actions" (cf. Acts xxvi. 20). A Rabbinic saying runs: "If Israel would repent only one day, the Son of David would come forthwith." **begin not.** "give the thought no entertainment in your mind, but show it the door." **Abraham.** Cf. John viii. 33, 53; Jas. ii. 21. **stones (abanim), children (banim).** The play on words is easily seen.

9. **now.** The judgment is at hand. **every tree, etc.** Trees were grown in Palestine for their fruit, not as we do for ornament; a fruitless tree was not spared.

10-14. This passage is peculiar to Luke, and shows John's "cure of souls," how he adapted his call to repentance to individual duties and dangers.

10. **asked.** "continued to ask"; in their anxiety "kept asking." **then.** In view of the threatened judgment to escape it.

11. **coats.** The *chiton* was the under, the *himation* the upper garment; it is the *shirt* and not

the *coat* John mentions. To him two shirts appeared a luxury rather than a necessity (cf. Matt. x. 10). **meat** (R.V., "food") must be shared, whether a man has more than enough for himself or not.

12. **publicans.** "collectors or renters of Roman taxes" (R.V. marg. on Matt. v. 46) were detested, not only for their own fraud and tyranny, but still more as agents of a foreign dominion. If a Jew became a "publican" he was cut off from the congregation, and his whole family was made to feel the shame.

13. **Exact.** R.V., "extort." John does not condemn their calling, only the abuse of it.

14. **soldiers.** "men on military duty," not Romans, but Jews; a kind of police, possibly acting along with the *publicans*. **accuse.** "intimidate in order to extort money." **wages.** "rations, allowance, pay." Don't try to supplement it by getting money out of people by violence or threats.

15. **expectation.** Or "in suspense" (A.V. marg.). **mused.** Better, "reasoned or debated" (R.V. marg.). **whether.** Add with R.V., "haply." There was nothing but uncertainty.

16. **answered.** Either he was directly questioned, or came to know what was being discussed. **I . . . with water.** The Greek puts the words close together for emphasis. Not **one mightier**, but *the mightier*, the well-known, because expected, Messiah. **worthy** (Gr. "sufficient") **to unloose.** Cf. Mark, "worthy to stoop down and unloose"; and Matthew, "worthy to bear." This is a slave's office. **and with fire.** Mark omits this phrase, but Matthew has it. It does not refer to the

fiery tongues at Pentecost, or to the penal fires for the wicked, but either to the purifying power of the Spirit or to the fiery trials through which believers should have to pass (Plummer). Bruce interprets thus: "The function in both cases is judicial. John refers to the Holy Word and Fire of Judgment. It is, however, not impossible that Luke read an evangelic sense into John's words" (*Expositor's Greek Testament*, i. pp. 483-84).

17. **fan.** "winnowing shovel." **unquenchable.** The word not does express the endless duration of the fire, but rather its fierceness, so that, until all the fuel is consumed, it cannot be put out.

18. Better R.V., "With many other exhortations therefore preached he good tidings unto the people." **many other.** The two words indicate that what is given above is only a brief summary of John's teaching, and that even other topics were mentioned. **preached.** Gr. "evangelised"; forgiveness to the penitent.

19. **Herod.** That is, Antipas. **Philip.** Not the tetrarch mentioned in ver. 1, but a son of Herod by Mariamne, who had been disinherited by him, and lived privately in Rome. **wife.** Herod had taken her as his own wife, after having discarded the daughter of Aretas. **all the evil things.** Luke alone mentions this wider content of the rebuke.

20. Josephus gives as the reason for John's imprisonment that Herod feared he might use his great influence among the people to cause them to revolt. This was probably the reason given publicly. Luke tells us what the real reason was. It was in the castle of Machærus, on the N.E. corner of the Dead Sea, that John was imprisoned. Probably

Herod had a short time before wrested it from Aretas. Luke does not give an account of the execution of John the Baptist, but alludes to it in ix. 9.

Luke iii. 21, 22 (=Mark i. 9-11=Matt. iii. 13-17).

THE BAPTISM OF JESUS.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven 22 was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased.

As the baptism of John was a baptism of repentance, it is not easy to understand why the sinless Jesus submitted Himself to it. Yet it is Matthew alone who records the Baptist's objection, "I have need to be baptized of Thee, and comest Thou to me ?" and Jesus' plea in answer, "Suffer it to be so now ; for thus it becometh us to fulfil all righteousness" (iii. 14, 15). This answer suggests the solution of the problem. It was not merely as a confirmation of John's ministry that Jesus was baptized. As the sinful prepared for the coming Kingdom by penitence and pardon, so He dedicated Himself to it, not as separating Himself from, but as identifying Himself with, the sinful race. The righteousness He fulfilled was that of the Servant of Jehovah, pictured in Isa. liii., who suffered with and for the sinful that He might save (see *The Inner Life of Jesus*, chap. iv.). Mark's record indicates that the vision and the voice after the baptism were for Jesus Himself (i. 10, 11). Luke

does not so confine either, but he preserves the direct mode of address in the second person. Matthew, according to some of the ancient MSS., agrees with Mark as to the first point, but gives the utterances of the Voice in the third person: "This is My beloved Son" (iii. 16, 17). The Fourth Gospel represents the descent of the Spirit as a sign given to the Baptist, whereby he might recognise the Messiah (i. 32-34). Whether others shared the vision and Voice or not, it seems certain that the sign was intended for Jesus as the Divine approval of His self-dedication, and the Divine endowment with the miraculous power which He exercised in His ministry.

21. **when all, etc.** Jesus seems to have waited till the multitude that had come to be baptized had gone. **and praying.** A characteristic Lucan addition.

22. **in a bodily shape.** Luke alone mentions this, and in so doing possibly makes more definite than it was the objective manifestation, whatever it may have been. It need hardly be said that we are not to think of the Spirit as embodied in a dove; but there was some such outward sign of the presence of the Spirit (cf. the cloven tongues at Pentecost, Acts ii. 3). While the filial consciousness was not given, but approved in the baptism, the descent of the Spirit does signify that Jesus then became conscious of possessing supernatural powers; and this was the occasion of the Temptation which at once followed. **Thou art my beloved Son.** Rather, "My Son, My beloved one." There seems to be a reference to Ps. ii. 7. Some MSS. add the words that follow in the Psalm, "This day have I begotten Thee," but these are

inappropriate here, as this was not the beginning of the Sonship, or even of the consciousness of it. The descent of the Spirit at the baptism is not, as some scholars maintain, an alternative explanation of the divinity of Christ to the virgin birth, or the incarnation of the Logos. It is not only an outward sign of the beginning of the ministry, but also an inward confirmation of Jesus' purpose in the assurance of the Divine approval and the communication of the supernatural powers.

Luke iii. 23-38 (cf. Matt. i. 1-17).

THE GENEALOGY OF JESUS.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the
24 son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the
25 son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was
26 the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which
27 was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which
28 was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which
29 was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which
30 was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which
31 was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menam, which

was the son of Mattatha, which was the son of Nathan,
32 which was the son of David, which was the son of Jesse,
which was the son of Obed, which was the son of Booz,
which was the son of Salmon, which was the son of Naasson,
33 which was the son of Aminadab, which was the son of
Aram, which was the son of Esrom, which was the son of
34 Phares, which was the son of Juda, which was the son of
Jacob, which was the son of Isaac, which was the son of
Abraham, which was the son of Thara, which was the son
35 of Nachor, which was the son of Saruch, which was the
son of Ragau, which was the son of Phaleg, which was the
36 son of Heber, which was the son of Sala, which was the
son of Cainan, which was the son of Arphaxad, which was
the son of Sem, which was the son of Noe, which was the
37 son of Lamech, which was the son of Mathusala, which
was the son of Enoch, which was the son of Jared, which
was the son of Maleleel, which was the son of Cainan,
38 which was the son of Enos, which was the son of Seth,
which was the son of Adam, which was the son of God.

It is at the beginning of the public ministry of Jesus that Luke inserts the genealogy, for it is the Davidic descent therein shown which is a qualification for the Messiahship. It is strange, however, that he does not place the beginning of the public ministry after the story of the Temptation, which as surely as the Baptism belongs to the preparation. Besides differences within the list of names, Luke's is unlike Matthew's genealogy in three respects: (1) The place given to it, whereas Matthew places it at the very beginning of his Gospel; (2) the starting-point, "Jesus being the son (as was supposed) of Joseph," and the backward movement, while Matthew begins with Abraham, and moves forward; (3) the termination, not as Matthew begins, with Abraham, but with "Adam, the son of God." The

Jews were very careful to preserve genealogies, and a family claiming Davidic descent would probably be more careful still. Even if Herod the Great did order such genealogies to be destroyed, there is no proof that he was completely successful, and that Luke could not have got such a genealogy from what he believed to be "an authentic source." Whether any such genealogy was entirely accurate is quite another matter. What now concerns us is Luke's good faith in what he here offers. The difference between Luke's and Matthew's genealogy forbids any such assumption of absolute correctness in either. The difficulty is only evaded, but not escaped, by the suggestion that the one is the genealogy of Mary, and the other of Joseph; as both mention Joseph, and not Mary, and Jews reckoned descent through the father. As Joseph was legally the father of Jesus, all that needed proof was Joseph's Davidic descent. For the real interest and vital influence of the Gospel the point does not deserve elaborate discussion.

23. The A.V. is impossible, the R.V. must be preferred. "And Jesus Himself, when He began to teach, was about thirty years of age." The words "to teach," which are not in the Greek, are probably too definite. It is His whole calling that now began, but Mark has "to teach" (iv. 1). **as was supposed.** This guards the virgin birth. The suggestion to include the words **of Joseph** in the parenthesis, and so make Jesus the supposed son of Joseph, but the real grandson of Heli, the assumed father of Mary, must be unhesitatingly rejected as doing violence to the language used.

27-31. In these verses the only point of agreement in the two genealogies is in ver. 27.

Zorobabel, the son of **Salathiel** (R.V., "Shealtiel"). **Zerubbabel** played a prominent part as the head of the tribe of Judah at the time of return from the Babylonian Exile. While in 1 Chron. iii. 19, he is mentioned as Shealtiel's nephew, yet he was also his heir. Into the ingenious conjectures by which the genealogies are reconciled we need not enter.

32-34. **David to Abraham.** Matthew and Luke here entirely agree, but Luke alone goes back to Adam (35-38), to give a solid basis to his universalism.

38. **the son of God.** Adam is so described not to account for the Divine Sonship of Christ, as in that case he would in no way differ from mankind. It is to correct pagan myths about man's origin, and to assert man's dignity, that this relation is stated here.

Luke iv. 1-13 (cf. Matt. iv. 1-11 = **Mark i. 12, 13**).

THE TEMPTATION OF JESUS.

And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, 2 being forty days tempted of the devil. And in those days he did eat nothing : and when they were ended, he after- 3 ward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, *That man shall not live by bread alone, but by every word of God.* 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a 6 moment of time. And the devil said unto him, All this power will I give thee, and the glory of them : for that is 7 delivered unto me ; and to whomsoever I will I give it. If 8 thou therefore wilt worship me, all shall be thine. And

Jesus answered and said unto him, Get thee behind me, Satan : for it is written, *Thou shalt worship the Lord thy*
9 *God, and him only shalt thou serve.* And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the son of God, cast thyself down
10 from hence : for it is written, *He shall give his angels*
11 *charge over thee, to keep thee : and in their hands they shall*
bear thee up, lest at any time thou dash thy foot against a
12 *stone.* And Jesus answering said unto him, It is said,
13 *Thou shalt not tempt the Lord thy God.* And when the devil had ended all the temptation, he departed from him for a season.

In the account of the Temptation Luke does not follow Mark, but, as does Matthew, draws from the second source (Q). Mark's brief statement seems secondary. Either the Evangelist or his informant Peter did not recognise the significance of the event, and so did not seek, or, if either had, use further information. He has, however, two significant touches of description : "the Spirit driveth Him"—"He was with the wild beasts." It is not improbable that, after His experience in baptism, Jesus was in a mood of "storm and stress" that might be fully described by the first phrase. Matthew and Luke draw from Q, according to Harnack, who holds that "the text of the story of the Temptation in Q can be restored with almost complete certainty ; almost everywhere does what is peculiar to the two witnesses prove itself secondary. The shortest text is the genuine, and Matthew stands nearer to it than Luke" (*Sprüche und Reden Jesu*, p. 37). As regards the difference of order, Matthew's third being Luke's second temptation, and *vice versa*, he holds that Matthew's is the more probable order, as the temptation to bow down

to Satan is the greatest, and involves the disowning of the Divine Sonship, which is the ground of Satan's appeal in the other two. For Luke's order three reasons may be advanced: the change of place is left to the last temptation, Satan there first ventures as a last resource to quote Scripture, and Christ's answer forbids any further attempts. The difference at the end and the beginning of each story is due to different borrowings from Mark. If the record of the Temptation belongs to Q, then it is to be included in the teaching Jesus Himself gave. It is clear that the story could come from no other. If so, when and for what end did Jesus lay bare His own soul to the gaze of His disciples? It was to warn them against the danger which He Himself had escaped. At Cæsarea Philippi His conception of the Messiahship and theirs came into conflict. Is it not probable that He then told them how He Himself had rejected as temptations of Satan their expectations? If this was the occasion, a conclusion follows both as regards the mode and the content of His teaching. The mode was probably parabolic. There are insuperable difficulties in taking the story of the Temptation literally. Could Satan assume a visible form and an audible voice at will? Could he transport Jesus through the air to the pinnacle of the temple? From what mountain can all the kingdoms of the world be seen in a moment of time? It is more reasonable to assume that Jesus put in these figurative forms inner experiences, which were so subtle and persuasive, that only He, by His moral insight and spiritual discernment, detected them as temptations, and so rejected them. Had He told His disciples just what the suggestions

were, they would probably not have recognised them as real temptations, but as legitimate devices and purposes. He was not only tempted to use the miraculous power and the filial position for self-pleasing, self-sparing, and self-seeking, not only tempted to advance His cause by appeal to the popular expectations and passions, but most of all to make His Kingdom as Messiah merely a prosperous, arrogant, and aggressive secular state, seeking only earthly good, fame, and power. These suggestions of evil did not arise from the pure soul of Jesus Himself. No external bodily tempter was needed to present them to Him. He did not live in isolation, and these were the common desires and hopes regarding the Messianic age. At the beginning of the ministry He had to decide whether He would follow the popular expectations, or be led by His Father's will in His own soul.

1. **full of the Holy Ghost.** The mood of exaltation at the baptism continued, but the consciousness of possessing supernatural power forced on Him the need for solitude to decide how it should be used. Not **into** but **in**: in His solitary wanderings He was conscious of the same presence.

2. **forty days** may be taken with wilderness, as R.V. takes it, "during forty days," or with **tempted**, as A.V. does. The temptations either continued during this period, or came in more concentrated force at the close of it. **tempted.** Tried with a view to evil; the word means simply *try* ("assayed," Acts ix. 26), or *try with a view to good* (2 Cor. xiii. 5), as by affliction (Heb. xi. 17), or as here, in order to lead to sin (Jas. i. 13). **devil.** The Greek word means "calumniator," but renders

the Hebrew word Satan, "adversary." Cf. Job i. 6-12, ii. 1-7; and Zech. iii. 1-3. Without doubting or denying the existence of a personal power of evil, we may, as stated above, hesitate to assume a bodily presence here. **did eat nothing.** Cf. Matt. iv. 2, "fasted." Absorbed in the inward struggle, Jesus either did not feel the need of food, or He chose, till the victory was secured, not to take food. Both Evangelists suggest that the pangs of hunger were not felt till the end of the time.

3. If thou be the Son of God. The position is to be used for self-pleasing, to gain an earthly good. Can God wish His Son to be hungry (cf. Gen. iii. 1)? Jesus did not, and to fulfil His calling could not, use His miraculous power to meet His own wants, and so raise Him above the common human lot. **stone.** Christ's outward surroundings suggested the form of the temptation; there might appear a resemblance between a stone and a loaf of bread.

4. It is written. Jesus does not use, as is sometimes suggested, the words of Scripture as magic formulæ of mysterious power, but as expressing the moral and spiritual principles which ruled His life. **man shall not live by bread alone.** Quoted from Deut. viii. 3, where the words refer to the manna, God's provision for His people instead of bread. What Jesus means is that the Son of God leaves it to His Father's care to meet His wants, and that bodily food is not what He most cares for (cf. John iv. 34). He cared more for dependence on, and submission to, God than for satisfaction of His bodily needs.

5. "If Satan on the mountain," says Plummer (p. 111), "could present to Christ's mind kingdoms

which were not visible to the eye, he could do so in the desert. We may suppose that he transferred Jesus *in thought* to a mountain-top, whence He could in thought see all." If some parts of the narrative must thus be taken figuratively, we may ask, why not the whole story? **the world.** Gr. "the inhabited earth" (cf. xxi. 26; Acts xi. 28, xvii. 6, xix. 27). **moment of time.** Cf. "the twinkling of an eye" (1 Cor. xv. 52).

6. power. Better R.V., "authority." **delivered.** By man's sin with God's permission. The influence of evil on human affairs is a reality (cf. John xii. 31, xiv. 30, xvi. 11), but it is not, as the words suggest, a legitimate dominion. A cause may be advanced in the world by the use of unworthy means.

7. worship. Marg. A.V., "fall down before me," the attitude of adoration. If Jesus consented to use evil means for His Kingdom, He would acknowledge Satan; but He refused, for His Kingdom was not of this world (John xviii. 36, 37), and the prince of this world had nothing in Him (xiv. 30).

8. R.V. omits "Get thee behind me, *Stan*," which has crept in from Matt. iv. 10, modified by xvi. 23. The quotation is from Deut. vi. 13, with the word *worship* instead of *fear*, to bring it into correspondence with the devil's suggestion. The words affirm God's sole and absolute sovereignty.

9. pinnacle. Gr. "wing"; some high point in the temple building, but which we cannot tell. **cast thyself down.** Either to test God's power to rescue from all danger, or to overcome unbelief in others by such a display. A recklessness of

consequences or an ostentatious display of miraculous power in establishing and maintaining His Kingdom is what this temptation means.

10, 11. Quoted from Ps. xci. 11, 12, with the omission of the words, "in all Thy ways," after **to keep thee**. It is doubtful whether the omission is significant, as is maintained. If it is, then the omitted words impose a limitation on the claim to God's care; only in the path of duty does God guarantee safety.

12. The quotation in reply is from Deut. vi. 16, and what the words mean is shown by the illustration, "as ye tempted Him in Massah." Presumptuous demands on God are not trust in God, but a tempting Him to show His displeasure.

13. **all the temptation.** R.V., "every temptation"; better, "every kind of temptation." The forty days were full of varied trials, of which these given are but samples. **for a season.** "until a season," till the next convenient opportunity (cf. Acts xiii. 11, xxiv. 25). Jesus was again tempted: when the people desired to make Him King (John vi. 15), when the scribes demanded "a sign from heaven" (Mark viii. 11), when Peter remonstrated with Him regarding His purpose to suffer (Matt. xvi. 23), when He prayed that, if possible, the cup might pass from Him (Matt. xxvi. 39). The Temptation in the wilderness was an anticipation of what He experienced throughout His ministry. He "was in all points tempted like as we are, yet without sin" (Heb. iv. 15). His sinlessness was maintained, His perfection attained, by a real moral development and discipline, inclusive of temptation withstood and overcome.

III. THE MINISTRY OF JESUS IN GALILEE

(LUKE iv. 14-ix. 50).

The third main division of the Gospel deals with the ministry of Jesus in Galilee. Here for the most part Luke follows Mark closely, but he inserts not a little material peculiar to himself, and makes considerable use also of his second source (Q). The Synoptists agree in making no mention of the early ministry of Jesus in Judæa, or of the visit of Jesus to Galilee, recorded in John's Gospel (i., ii., iii.). Luke, by his reference to "the power of the Spirit," suggests that the Galilæan ministry immediately followed the Baptism; but his statement about the spread of Jesus' fame (ver. 14) suggests, on the contrary, some previous ministry. Why did Jesus as Jewish Messiah not begin His work at the centre of national thought and life, but, as it were, at its circumference? The Synoptists raise but do not answer the question. John's answer is altogether credible. It was His failure at Jerusalem, and the danger threatened by the hostility of the Jewish rulers there, that led Jesus to make His appeal to His countrymen in Galilee. We must recognise how one-sided our sources are. Mark reports only what Peter taught, and Peter's personal knowledge may have been almost entirely confined to Galilee. If the second source is derived from Matthew, another Galilæan, the same limitation probably belongs to it. The Fourth Gospel, on the contrary, probably goes back for most of its material to a Jerusalemite eye-witness. Matthew (iv. 12), and Mark (i. 14) give John's

imprisonment as the reason for Jesus' departure into Galilee. This seems insufficient, unless supplemented by the information of the Fourth Gospel. It was the hostility in Judæa that brought home to Jesus that He was running a similar risk as John had done, and that He might hope for greater safety in Galilee.

(A) THE FIRST STAGE OF THE MINISTRY IN GALILEE
(LUKE iv. 14–vi. 11).

Luke iv. 14, 15 (=Mark i. 14, 15 = Matt. iv. 12).

JESUS IN GALILEE.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all 15 the region round about. And he taught in their synagogues, being glorified of all.

14, 15. These introductory verses give a summary of the Galilæan ministry without entering into details, to indicate its character, its effect, and its method. It was marked by "holy enthusiasm," secured a widespread popularity for Jesus, and had the synagogues as its scene. In the previous paragraph what is implied in the reference to the Spirit and Christ's fame has already been discussed. Toward the close of His ministry, when Jesus had provoked the antagonism of scribes and Pharisees, the synagogues were not so open to Him.

15. **taught.** Teaching rather than worship was the function of the synagogue. **synagogues.** While Galilee was very populous, =Josephus no

doubt exaggerates when he says that "the smallest villages had fifteen thousand inhabitants, and that there were over two hundred towns and villages" (Plummer). It is not likely that every village had its own synagogue, but through the synagogue the whole Jewish population could be reached.

Luke iv. 16-30 (cf. Mark vi. 1-6 = Matt. xiii. 54-58).

JESUS AT NAZARETH.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue
17 on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place
18 where it was written, *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.* And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were
21 fastened on him. And he began to say unto them,
22 This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is
23 not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also
24 here in thy country. And he said, Verily I say unto you,
25 No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the
26 land; but unto none of them was Elias sent, save unto

Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving

28 Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath,

29 and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was

30 built, that they might cast him down headlong. But he passing through the midst of them went his way,

This section is peculiar to Luke, and he must have had some special source of information. Could it have been Jesus' family? It is certain that the visit did not take place at the very beginning of His ministry, as a ministry, of which the fame had spread widely, in Capernaum is referred to by Jesus Himself; but Luke places it here as typical. Jesus' grace to all meets with unbelief. The shadow of the Cross falls so early upon His path. If this visit, then, belongs to a later stage of the ministry, it may be, and probably is, the same as that recorded in Mark vi. 1-6 = Matt. xiii. 54-58. It is not likely that two visits so similar would occur. Knowing His fellow-townspeople, would He not wait to present His claim until His widespread fame had weakened the suspicion and jealousy which neighbours so often display?

16. brought up. This must be understood in the light of ii. 51. **custom.** When He lived in Nazareth, He either regularly attended the synagogue, or also read the Scriptures in it; the first is certain, the second is doubtful. But the clause may not refer to Nazareth, but to what He was doing elsewhere. **stood up.** This was the usual custom, a sign that either He had been

asked by the ruler of the synagogue, or was ready to read. Any member of the congregation might do so. **read.** Two lessons were read, one from the Law and one from the Prophets. As Hebrew was not generally understood, the translation into Aramaic followed. Although translation is not mentioned, Jesus probably did translate.

17. **the book.** "roll." **prophet.** Possibly some one else had read the part of the Law. It is uncertain whether there were selected lessons, or Jesus chose this passage Himself as most suitable to His purpose. **found** need not mean by chance, but by choice.

18, 19. The Evangelist quotes the LXX version from memory (cf. Isa. lxi. 1, 2). A.V. follows some later MS. in inserting "to heal the broken-hearted," which R.V., following the best authorities, omits.

18. **The Spirit.** Jesus applies these words in view of His experience in baptism. **anointed.** Prophets and priests were anointed with oil, so Jesus with the Spirit. This was His ordination to Messiahship. **poor.** Yet godly and desiring salvation. **sent.** As an ambassador. The word used implies a special commission. **captives.** Lit., "prisoners of war." **blind.** The reference may be to prisoners who had either been blinded by their captors, or had lost their sight in the darkness of the prison. **to set at liberty them that are bruised.** These words are inserted from Isa. lviii. 6, probably by a slip of memory of the Evangelist's, as in reading Jesus would not be likely to make such an insertion from another passage into the passage before Him. **bruised.** Broken both in outward circumstance and inward disposition.

19. **acceptable year.** The age of the Messiah. The words need not be taken literally as limiting the ministry of Jesus to one year. While the Synoptic record would admit such a limitation, the Johannine seems to require three years. Jesus did not continue the quotation, "and the day of vengeance of our God," as He desired now to speak only "words of grace" (ver. 22).

20. **closed.** Better, "rolled up," for it was not a bound book, but a roll from which Jesus read. **minister.** R.V., "attendant." The "chazzan," who, besides looking after the Scripture rolls, taught the children to read, and scourged offenders (Matt. x. 17). **sat.** The usual attitude in teaching (cf. v. 3; Acts xvi. 13). **fastened.** "riveted" (cf. Acts vi. 15). Their interest was due to His fame elsewhere, their personal familiarity with Him, or perhaps also His mode of reading, and choice of text.

21. **say.** Luke gives only a brief summary of the discourse that followed. **this scripture.** The passage just read. Jesus found His ideal of His vocation in the second part of the Book of Isaiah, specially in the suffering Servant.

22. **witness.** Talked to one another of all they had heard about Him, without zeal or belief, however. **wondered.** Astonishment rather than reverence. **words of grace.** In matter as well as manner; "gracious words about God's grace." **they said.** An objection to acceptance of this teaching at once suggests itself; they know Him too well, and all about Him, to yield themselves at once, as others have done, to His influence.

23. **surely.** R.V., "doubtless." **proverb.** R.V., "parable." The word implies "a comparison,"

and means any figurative utterance. **Physician, heal thyself.** The Hebrew form is "Heal thine own lameness." The exact meaning is doubtful. Either, "Do good in Nazareth as elsewhere," or more probably, "Show the fulfilment of the prophecy in your own self before you offer to fulfil it in others." In the one case, local jealousy, in the other, personal depreciation is expressed. The context, however, favours the less probable of the two interpretations of the proverb itself. **have heard.** The word hints a doubt, if it does not risk a denial. **country, i.e.** native town.

24. **And he said.** This suggests a refusal to work a miracle on demand, and the growing unbelief that resulted from the refusal. For what follows seems a justification of such a refusal.

25. He shows that He is in the prophetic succession in this mode of action. **three years and six months.** The Jewish tradition (cf. Jas. v. 17). 1 Kings xviii. 1 has "in the third year," that is, after two years and a half.

26. **Sarepta.** Heb. *Zarephath*, 1 Kings xvii. 9; probably the modern Surafend.

28. **filled with wrath.** At His comparing Himself with Elijah and Elisha, and themselves with the unbelieving Israelites to whom God in bestowing His favour preferred the heathen (cf. Acts xiii. 46-50, xxii. 21, 22).

29. **brow of the hill.** According to tradition, this is a precipice 80 to 300 feet high at some distance from the town to the south-east. Modern writers suppose that it must have been a smaller precipice nearer at hand. **whereon** refers not to the *brow*, but to the *hill*, for the brow of the hill is above the modern village. **threw him**

down. A case of "Lynch law" (cf. John viii. 59, x. 31; Acts vii. 58, xxi. 31, 32).

30. passing through the midst. This does not necessarily involve any miracle. His was a commanding presence, and He seems to have put forth in tone, look, or gesture, His influence to subdue their passions (cf. John xviii. 6). went his way. To Capernaum, now His home. Nazareth was never entered again. It knew not the day of its visitation.

Luke iv. 31-41 (= Mark i. 21-34 = Matt. iv. 13; and Matt. viii. 14-17).

A SABBATH IN CAPERNAUM.

31 and came down to Capernaum, a city of Galilee, and 32 taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power. And 33 in the synagogue there was a man, which had a spirit of an 34 unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who 35 thou art: the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when 36 the devil had thrown him in the midst, he came out of him, 37 and hurt him not. And they were all amazed, and speake among themselves, saying, What a word is this! for with 38 authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever: and 39 they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. Now when 40 the sun was setting, all they that had any sick with

divers diseases brought them unto him ; and he laid his
41 hands on every one of them, and healed them. And devils
also came out of many, crying out, and saying, Thou art
Christ the Son of God. And he rebuking them suffered
them not to speak : for they knew that he was Christ.

If the previous incident—the rejection at Nazareth—is typical of the whole career of Jesus,—grace rejected in unbelief—the Sabbath day in Capernaum is given as a sample of the happy early days of the Galilæan ministry, when Jesus' teaching and healing alike gathered admiring and interested crowds around Him.

31. **came down.** To the shore of the lake. **Capernaum.** This is a “Syrian corruption” of “Caphar-Nahum.” It was the leading Jewish town in the neighbourhood, a centre of trade. It is identified either with *Tell Hum* or *Khan Minyeh*, three miles south ; but no certainty is attainable.

32. **doctrine.** Better R.V., “teaching.” **power.** Better R.V., “authority” to command the hearer’s conscience—as the teaching of the scribes did not (Mark i. 22. Luke omits this comparison, as not of interest to Gentile readers).

33. **synagogue.** Probably that referred to in vii. 5. **devil.** Gr. “demon.” The man was a demoniac ; according to the common belief, possessed by a demon. In most of these cases, at least, we should to-day speak simply of insanity.

34. This recognition of Jesus by demoniacs is held by some conclusive evidence of the reality of possession. It has to be proved, however, that evil spirits have keener spiritual discernment than good men, and that evil spirits, had they such discernment, would be prompted to bear such unsolicited testimony

to Jesus. The reason sometimes suggested that the testimony was intended to discredit Jesus' claim sounds plausible to us, but in the judgment of the populace, so credulous and superstitious, would that have been the effect? It is more reasonable to suppose that the popular excitement in regard to Jesus laid hold on these disordered minds, that they readily accepted as certainty what they heard in discussion as a possibility, that this might be the Messiah, and that, exercising no restraint in utterance as the sane would do, they blurted out the belief when excited contagiously by the multitude in the presence of Jesus. Here we are in a region of conjecture, and have not the data for any definite conclusion. **Let us alone.** R.V., "Ah!" an exclamation, is more probable. **what have we to do with thee.** "What have we in common?" The insane shared the common belief that their state was due to possession by evil spirits. **destroy us.** Doubtless the Messiah was regarded as a destroyer of demons; a common belief is expressed. **the Holy One of God.** The phrase is found only in the parallel in Mark (i. 24) and John vi. 69. As in the Fourth Gospel the epithet is put in the mouth of Simon Peter, we may conclude it was a title given in some circles to Jesus as Messiah, and is, therefore, no proof of exclusive doctrinal information possessed by evil spirits. That the Evangelist regarded the testimony as supernatural cannot be doubted, but that cannot compel our belief.

35. **rebuked** (Mark iv. 39). Jesus either Himself held the common belief, or adapted His treatment of such cases to the disordered mind. He addressed the demon in those who believed

themselves possessed by one. Such limitation of knowledge, if we must assume it, is quite consistent with perfect knowledge and revelation of God as Father, as questions of pathology belong to the realm of human science, not Divine revelation. Whether there are or are not demons is a question indifferent for Christian faith. (For further discussion, the writer may refer to his *Inner Life of Jesus*, chap. xiv.) **Hold thy peace.** Lit., "be muzzled" (cf. 1 Cor. ix. 9; 1 Tim. v. 18). **threw him down.** In convulsions, without having done him any injury.

36. R.V. margin, "What is this word, that with authority and power He commandeth the unclean spirits, and they come out?" While the exorcists who professed to expel demons used an elaborate ceremonial, Jesus was able to cure with one word. This is the cause of wonder bordering on terror. **authority and power.** Both the right and the might.

37. Luke likes to dwell on the impression Jesus made (vers. 20, 22, 32, 36, v. 26).

38. **Simon.** Peter has not yet been mentioned, but Luke thinks no introduction necessary. He was probably Jesus' host in Capernaum. **wife's mother.** That Peter was married appears in 1 Cor. ix. 5. **taken with a great fever.** A physician's description. **they.** Peter and possibly his brother Andrew.

39. **stood over her.** Matthew (viii. 15), "touched her hand"; and Mark (i. 31), "took her by the hand." **rebuked.** The word need not imply a personal agent of the disease (cf. xiii. 11, 16; Mark ix. 17, 25), as all disease does not seem to have been assigned to demonic possession. **immediately.** The physician alone notices the

suddenness of cure. **ministered.** An evidence of completely restored health and strength.

40, 41. Luke as a physician carefully distinguishes the "divers diseases" which were healed, and the demonic possessions.

40. **when the sun was setting.** Matthew, "when even was come." Mark, "at even, when the sun did set." Mark's is the original tradition, from which the other Evangelists borrowed each a clause. The Sabbath ended at sunset, and the multitude watched for the first moment when without breaking the Sabbath they could come. **laid his hands.** The touch is the sign of *transmission*, conferring a blessing. Sometimes Jesus used only the word of power, but the touch would show grace and awaken faith.

41. **Son of God** = "Holy One of God" (see on ver. 34). **suffered them not.** He refused such testimony, and the disclosure was premature.

Luke iv. 42-44 (cf. Mark i. 35-39).

JESUS' SENSE OF HIS CALLING.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, 43 and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God 44 to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee.

This passage Luke derives from Mark, but makes some characteristic additions.

42. **when it was day.** Mark, "in the morning, a great while before day"—the touch of an eye-witness. He adds, "and then prayed." It is

strange that Luke, who refers to Jesus' prayers when others do not, should here omit the fact. Jesus needed refreshment and guidance from His Father in the strain and perplexity of His work. That guidance clearly came in His resolve not to confine His ministry now to Capernaum. **the people.** R.V., "the multitudes." Mark, "Simon and they that were with him"—again the eye-witness. **sought.** "Kept seeking," probably as soon as it was day, to hear and see more.

43. **must.** Cf. ii. 49; the Divine necessity of duty. **the kingdom of God.** R.V., "the Gospel of the Kingdom of God." Luke's first use of the phrase. It means "the good from God Jesus brought"; but scholars now warmly debate whether it is a present or future, an ethical or eschatological, a catastrophic or evolutionary conception. Does Jesus mean a supernatural act of God in consummation of His purpose to establish a new order, or a moral and religious progress of men under Divine influence towards so transcendent a goal? In Germany the fashion of the moment is to insist that the former view alone is true; but the writer holds that, taking account of all the data, the latter is more probable. **the other cities.** Jesus does not contrast His preaching and healing, and rebuke the desire of the people for the latter only, for there is no evidence that any such preference had been shown, but He does rebuke the selfishness of one town which would keep Him to itself. **am I sent.** By God. Mark, "came I forth"—that is, left Peter's home to escape your importunity. This is the more probable sense. Jesus would not to the multitude reveal His inmost soul.

44. **preached.** R.V., "was preaching." For some time, but how long we do not know.

Luke v. 1-11 (cf. Mark i. 16-20 = Matt. iv. 18-22; and John i. 35-42, xxi. 1-14).

THE CALL OF PETER.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of 2 Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing 3 their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught 4 the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and 5 let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let 6 down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to 8 sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, 9 O Lord. For he was so astonished, and all that were with him, at the draught of the fishes which they had 10 taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt 11 catch men. And when they had brought their ships to land, they forsook all, and followed him.

Mark, followed closely by Matthew, records briefly the summons of Simon, and Andrew his brother, to

become fishers of men, and then of James and John, the sons of Zebedee, but makes no mention of the miraculous draught of fishes. The call of Peter, as told by Luke, is peculiar to him, but shows points of likeness to the story told in the Fourth Gospel about the third of Jesus' manifestations to His disciples after His resurrection. This story is followed by the account of Peter's restoration to discipleship. It is not impossible that such a miracle was wrought twice; but the close connection with Peter in both cases makes it not improbable that we have here variant traditions of one event, about the date of which there was no clear indication. We have no data for deciding whether, if this be the case, Luke or John has given the tradition its proper setting. Luke, finding the saying about "fishers of men" in Mark, and having heard the tradition, may have concluded that this was the proper place for it. If Peter was Mark's informant, as is generally believed, it is strange that he does not record this story of the call, which one may suppose Peter would have been fond of telling. According to the Fourth Gospel (i. 35-42) two of the Baptist's disciples (Andrew and another, generally supposed to be John) followed Jesus, when He was designated the **Lamb of God**. Andrew brought Peter to Jesus, and it is sometimes assumed John brought James. Thus all four disciples mentioned in the story in Mark and Matthew as now called by Jesus had had some previous connection with Him. The call now was to constant companionship; and the surrender of home and calling is made more probable, if, as the Fourth Gospel indicates, there had been such a previous intimacy.

1. **lake.** So Luke always calls it, while the other Evangelists less accurately call it "sea." The fertility around it was in marked contrast to the barrenness around the Dead Sea.

2. **fishermen.** Fishing was then, not now, a thriving trade. **nets.** The general term. In Matt. iv. 18, and xiii. 7, special kinds are mentioned.

5. **Master.** Luke, writing to Gentiles, uses the general term, never *Rabbi*. **all the night.** The better time for fishing. **nevertheless.** Too strong a word; R.V. has "but." **at thy word.** Obedient to it, because relying on it.

6. **a great multitude of fishes.** The miracle should be conceived, not as one of omnipotent creation, but as of supernatural knowledge, an endowment Jesus sometimes exercised for the ends of His ministry, as in His insight into human minds and hearts. This must not, however, be regarded as equivalent to omniscience, for the Son of God, in becoming man, accepted as a necessary condition of a real human life the limitation of knowledge (see *The Inner Life of Jesus*, chap. xiv.). Explorers bear witness to the enormous shoals of fish sometimes found in this lake. **brake.** R.V., "was breaking," and would have broken, had not help come from the other boat.

7. **beckoned.** Possibly the boats were too far away for a shout. **ship.** R.V., "boat"; and so throughout the story.

8. **Simon Peter.** Luke's only use of the two names, and the first use of "Peter." **sinful man.** Not criminal, or exceptionally wicked, but one conscious of the contrast between himself and the holiness of Jesus. Not fear of punishment from,

but sense of unworthiness to be near, One so holy prompted the cry (cf. Matt. viii. 8). **O Lord.** A title of higher dignity than *Master* (ver. 5).

10. **James and John.** Mark i. 19, 20, and Matt. iv. 21-22. **partners.** Another word than that in ver. 7, but it is difficult to bring out the difference in translation. It is uncertain whether the same persons are referred to in both places. **Simon.** Luke keeps Peter in the foreground in this story. **catch.** Gr. "take alive." Mark has "Come ye after me, and I will make you to become fishers of men." Men instead of fish, for life and not for death—twofold contrast of his new and old calling.

11. **brought.** A nautical expression (cf. Acts ix. 30, xxii. 30, xxiii. 15-20, etc.). Luke was at home on the sea, as a Jew would not have been. **they left all and followed him.** While Luke in this story is concerned with Peter only, he returns to the common tradition in the last verse, and includes others in the call.

Luke v. 12-16 (= Mark i. 40-45 = Matt. viii. 1-4).

THE CLEANSING OF THE LEPER.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst 13 make me clean. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the 14 leprosy departed from him. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a 15 testimony unto them. But so much the more went there a fame abroad of him: and great multitudes came together

to hear, and to be healed by him of their infirmities.
16 And he withdrew himself into the wilderness, and prayed.

Luke follows Mark closely in this story. Matthew tells it more briefly. He puts it first after the Sermon on the Mount; but as the sermon itself is introduced at too early a stage in the ministry, that in no way fixes the order of time. Mark has a statement, obscured by Luke, which suggests the significance of the event in the course of Jesus' ministry. Instead of keeping silence, as strictly enjoined, the leper so freely indulged in speech, that "Jesus could no more openly enter into a city, but was without in desert places" (ver. 45). Why? Not because of the multitudes that gathered together, but because by touching the leper He was believed to have incurred ceremonial defilement; and to avoid provoking needless opposition, He went for a time into retirement. His synagogue ministry seems by this incident to have been brought to an end, and the first sign of opposition to His work was given.

12. full of leprosy. Luke alone gives this minute description. The Law (Lev. xiii. 12, 13) provided that when the disease had reached this stage, the priest might pronounce the sufferer clean. Hence the man was not breaking the Law in approaching his fellow-men (Plummer, p. 148). This does not seem quite consistent, however, with Jesus' strict injunctions about silence, and the consequence of the leper's babbling just noted.
wilt . . . canst. The man had more belief in Jesus' power than His goodness. **make me clean.** The Greek verb has been held by some scholars to mean also "pronounce me clean," so as to get

rid of the miracle; and to reduce the incident to a request that Jesus should discharge the priest's function in the matter. But if that were the meaning, why should Jesus both pronounce him clean and send him to the priest? The Evangelists mean to record the miracle of a real cure of leprosy, a disease commonly believed to be incurable by man.

13. **touched him.** Showing grace and awaking faith. **the leprosy departed from him.** Mark adds here, "and he was made clean." This clause alone Matthew borrows.

14. **charged him.** Mark adds R.V., "strictly," or marg., "sternly," as one meaning to be obeyed. Many reasons have been suggested for this charge, such as consideration for the man, that he might get "his bill of health" from the priest before the reality of the cure could be challenged by opponents, or that he might not be unduly puffed up by the wonder he had experienced; consideration for the Law of Moses that its requirements should be observed before the man had any intercourse with his fellows, or consideration for Himself that the ministry should not be interrupted on the ground that He had incurred ceremonial defilement. The last, in view of Mark's conclusion to the narrative, seems the most probable. **according as Moses commanded.** See Lev. xiv. 4-10. **testimony.** As a proof to priest and people that Jesus had come, not to destroy, but to fulfil the Law.

15. Luke does not record, as Mark does, the leper's disobedience, and the inconvenience it involved for Jesus. **the more.** Either "more than ever," or "all the more" for the prohibition.

16. Luke gives no special reason for the withdrawal, ignoring Mark's explanation, which either

he did not himself understand, or his readers would not have understood. He has to fall back on his characteristic emphasis on Jesus' devoutness.

Luke v. 17-26 (= Mark ii. 1-12 = Matt. ix. 1-8).

THE PALSIED MAN FORGIVEN AND CURED.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to 18 heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to 19 bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into 20 the midst before Jesus. And when he saw their faith, he 21 said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, 22 but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your 23 hearts? Whether is easier, to say, Thy sins be forgiven 24 thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine 25 house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own 26 house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

Here too Luke follows Mark closely, and Matthew is briefer. The changes in wording are due to

Luke's sense of style. If the touch of the leper was the first cause of offence, the claim to forgive sins was the second, and more serious.

17. **Pharisees.** This is the first mention of Jesus' opponents in Galilee. They insisted on, and the honest and earnest ones practised, a strict observance not only of the Law, but also of all the applications and amplifications which the tradition of the scribes required. They were at least suspicious of, if not yet hostile to, the new Teacher.

doctors. "teachers of the law" (Acts v. 34, and 1 Tim. i. 7) meaning the same as "scribes." They copied the MSS. of the Law, interpreted it, preserved the traditions, and acted as assessors in courts of justice, as well as taught in the schools.

every town. R.V., "every village." This is one of Luke's hyperboles. **Judæa and Jerusalem**

were probably still indifferent to the movement in Galilee. **the power of the Lord**, etc. R.V., "the power of the Lord was with Him to heal" (marg., Gr. "that He should heal").

God's power was at Jesus' disposal for miracles of healing (cf. iv. 36). Miracles are in N.T. called powers, as well as wonders and signs (see Acts ii. 22, R.V.).

The question has been raised whether Jesus always possessed this power, or was able to exercise it on each occasion in answer to prayer. This is certain, that it was His by dependence on, and submission to, God, but whether permanently or on occasion it is idle to speculate.

18. **men.** Mark tells us there were four. **taken with a palsy.** R.V., "palsied." Luke uses the medical, the other Evangelists the popular term.

19. **housetop.** The roof, to which there might

be an outside stair, or which might be reached by a ladder. The roofs were flat. **through the tiling.** Mark, more familiar than Luke with the kind of house in use in Palestine, gives a fuller description: "they uncovered the roof, and when they had broken it up." We cannot quite understand how this was done; but the action is not incredible. **couch.** Luke uses a diminutive, a little bit of a mat or rug, not a heavy article of furniture.

20. **their faith.** The man's as well as his bearers', shown not merely in the perseverance of the efforts to reach Jesus, but also in the desire prompting. **Man.** Mark, "Child." **thy sins are forgiven thee.** It is usually taken for granted that what the man wanted was healing, and Jesus gave him what he needed, but did not want. But can forgiveness be given, if the need of it is not felt, and there is no desire for it? Some hold that, as the man probably regarded his illness as the result of his sin, he could not exercise the necessary faith to be healed, until he knew himself forgiven. But why assume that the desire for cure was primary, and the desire for forgiveness subordinate to it? The faith Jesus rewarded was the faith that most desired what He first bestowed.

21. **began.** As soon as this opportunity for hostility was given to them. **saying.** This does not mean necessarily aloud, as it may be used of thoughts (cf. Matt. xxi. 25). **blasphemies.** Evil speaking against man, or here God. To claim God's prerogatives is to blaspheme Him.

22. **perceived.** By a moral insight, which in its degree was supernatural. **in your hearts.** There had been no speech.

23. As the reality of the forgiveness could not be tested, Jesus offers the reality of a cure that can. In either case His words are not mere words, but words with power.

24. **the Son of man.** The Evangelists never use this title of Christ, but always put it on the lips of Christ Himself. It was His favourite designation for Himself. While used in the *Book of Enoch* for the Messiah, it is probable that it was not commonly so used, and Jesus in using it did not disclose the secret of His Messiahship. Its meaning on Jesus' lips is not to be decided by the use in the *Book of Enoch*. When used in an eschatological context, in reference to the future, it seems to bear the same meaning as in Dan. vii. 13, 14; but in other contexts it seems rather to be suggested by Ps. viii. 4. Jesus claims supremacy among men, not only because of the Divine appointment, but also because of His affinity and sympathy with men. He is the ideal, representative, even substitutionary Man. The content of the term comes probably for the most part from Isa. liii. **power.** R.V., "authority." **upon earth.** May go either with "authority" or to forgive sins.

25. **took up . . . lay.** "he carried what had carried him."

26. **amazed . . . glorified . . . filled with fear.** Luke alone describes this triple emotional effect. **strange things.** Gr. "paradoxes."

Luke v. 27-39 (= Mark ii. 13-22 = Matt. ix. 9-17).

THE CALL OF LEVI AND THE QUESTION ABOUT FASTING.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom : and he said
28 unto him, Follow me. And he left all, rose up, and
29 followed him. And Levi made him a great feast in his
30 own house : and there was a great company of publicans
and of others that sat down with them. But their scribes
and Pharisees murmured against his disciples, saying,
Why do ye eat and drink with publicans and sinners?
31 And Jesus answering said unto them, They that are whole
32 need not a physician ; but they that are sick. I came not
33 to call the righteous, but sinners to repentance. And they
said unto him, Why do the disciples of John fast often,
and make prayers, and likewise the disciples of the
34 Pharisees ; but thine eat and drink ? And he said unto
them, Can ye make the children of the bridechamber fast
35 while the bridegroom is with them ? But the days will
come, when the bridegroom shall be taken away from
36 them, and then shall they fast in those days. And he
spake also a parable unto them ; No man putteth a piece
of a new garment upon an old ; if otherwise, then both
the new maketh a rent, and the piece that was taken out
37 of the new agreeth not with the old. And no man putteth
new wine into old bottles ; else the new wine will burst
the bottles, and be spilled, and the bottles shall perish.
38 But new wine must be put into new bottles ; and both are
39 preserved. No man also having drunk old wine straight-
way desireth new : for he saith, The old is better.

Whether these two incidents followed one another in time, or not, there is an obvious connection between them. Jesus and His disciples offended Jewish prejudice not only by feasting

with publicans and sinners, but by feasting at all, when fasting was regarded as much more characteristic of piety. Jesus defends both innovations. As a physician He seeks the sick to heal them, and such a ministry cannot be sad, but must be joyous. These two incidents follow the story of the paralytic as examples of the causes of offence Jesus gave to Jewish prejudice in Mark, followed by Luke, but Matthew places both after the return from Gadara.

27. **went forth.** From the city. **publican** (see on iii. 12). The customs collected on the shores of the lake would go to Herod Antipas, not the Roman Government. The dues would be levied on merchandise being transported by the great road between Acre and Damascus. **Levi.** Mark adds, "the son of Alphæus," and Matthew has the more familiar name of this disciple, *Matthen*. **receipt of custom.** R.V., "place of toll." Wycliffe, "the tol bothe" (there is a church in Edinburgh called the Tolbooth). Rhem., "the custom-house." If it was a building, Levi must have been in the doorway, or just outside.

28. **left all.** Characteristically Luke, who regards riches as perilous, alone mentions this.

29. The disciple at once becomes the missionary ; he uses the best means he knows of bringing his former companions and fellow-workers into contact with Jesus. **others.** Social outcasts also, as the ordinary pious Jew would not have gone into such a house, or sat down in such a company. **sat down.** Better R.V., "were sitting at meat."

30. **their scribes.** The scribes of the Pharisaic party. **murmured.** They had intruded themselves into the house, which they would have scorned to

enter in a friendly way, to express their hostility. **sinners.** All who were not as strict legalists as the Pharisees were so regarded by them.

31. While the disciples are attacked, Jesus defends Himself, and them along with him. **whole.** Luke substitutes this word for the word "strong" in Mark, which Matthew also uses; a physician's exactitude. The argument is what is known as an *argumentum ad hominem*. The Pharisees believed that they did not need a teacher, they could not deny that these people they scorned did. Should not a teacher go where he was needed?

32. **to repentance.** Luke alone has this phrase. It is an obvious explanation of Jesus' intention, but the saying is more effective without it. Jesus regarded the sin of the Pharisees as worse than that of publicans and sinners, and it is only in sad irony (taking them at their own estimation) that He dismisses them from His solicitude as **righteous**, and so not needing Him.

33. **and they.** Luke means the Pharisees and their scribes just mentioned; Matthew assigns the question to disciples of John. Mark gives the explanation that just at the time "John's disciples and the Pharisees were fasting." As John's disciples were jealous of Jesus (iii. 26), it is not improbable that some of them joined the Pharisees in this hostile inquiry. **fast.** There were fasts on Mondays and Thursdays, which were kept by some Pharisees, and it would seem from this story by John's disciples also. **often, and make prayers.** Luke alone has these words. **make prayers** (cf. 1 Tim. ii. 1). At fixed times according to rule. **and drink.** Also in Luke only.

34. Possibly the guests at a wedding were by Jewish custom exempted from rules of fasting. If one exception can be justified, another can on good reason being shown. The disciples have now the joyous spirit of the wedding, it would be inappropriate for them to fast. The saying would appeal very strongly to John's disciples, who had, according to the Fourth Gospel, called Jesus "the Bridegroom," and himself "the friend of the Bridegroom" (iii. 29). **children.** R.V., "sons"; Hebraism for those nearly related to the bride and bridegroom.

35. **when**, "yea, when." **taken away.** This is the first reference in Jesus' teaching to the possibility of His separation from His disciples. Not only had hostility begun to show itself, and so some danger might be foreseen; but there is reason to believe that Jesus from His study of the O.T. had, at the very beginning of His ministry, dedicated Himself to the calling of the Servant of Jehovah, who would save by sacrifice. **fast.** Spontaneously as expressive of sorrowful feeling, and not in compliance with a requirement. The principle is wider in its application. Outward ordinances, to have any religious value, must express inward emotions, etc.

36. **parable.** In the wider sense of a comparison. We use the term generally in a more definite sense for a complete story in which the comparison is worked out. R.V., "no man rendeth a piece from a new garment and putteth it upon an old garment." Luke adds this detail to heighten the effect, for in Matthew and Mark the patch is taken from a piece of cloth. There is folly in patching an old garment with new cloth,

greater still in spoiling a new garment to get the patch. *if otherwise.* “if he acts otherwise”—that is, if he is as foolish as to do this. **both the new maketh a rent.** Better R.V., “he will rend the new.” The meaning of this saying seems to be this: the exemption Jesus claims for His disciples He is not so foolish as to wish to impose either on the Pharisees or on John’s disciples. He will not endanger His new cause by forcing it into closer alliance with the old causes.

37, 38. This second figure states the counterpart. The restrictions that He will not interfere with either in the Pharisees or in John’s disciples, He will not be so foolish as to attempt to impose on His disciples. The new cause must find its own forms of expression, and not be forced into the moulds of these old causes. The contrast between His movement and the others is thus illustrated on both sides; let the new tolerate the old, and the old not hamper the new.

37. **old bottles.** R.V., “old wine-skins”; marg., “that is, skins used as bottles.” Such bottles, made of a single goat-skin, are still used in the East (cf. Job xxxii. 19).

38. **new bottles.** Better, “fresh bottles,” to show that another Greek word is used than in the preceding phrase. **new wine.** “new” is opposed to “old,” “fresh” to “worn out.” Jesus here claims freedom from the limitations of Jewish tradition and practice for His new movement. It was better for both Judaism and the Gospel that they should not interfere with one another.

39. Luke alone adds this third saying. It shows his generous and tolerant spirit. Those accustomed, like the Pharisees and John’s disciples,

to their religious ordinances will have no taste for the freedom of the Gospel. The publican, unattached to these rites, can more readily throw himself into a new movement. **better.** R.V., "good"; the parable expresses not an objective judgment, but a subjective taste. The Gospel and Judaism are not declared equally good.

Luke vi. 1-11 (= Mark ii. 23-iii. 6= Matt. xii. 1-14).

THE CHARGE OF BREAKING THE SABBATH.

And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their 2 hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? 3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, 4 and they which were with him; how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not law- 5 ful to eat but for the priests alone? And he said unto them, 6 That the Son of man is Lord also of the sabbath. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose 7 right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; 8 that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And 9 he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? 10 And looking round about upon them all, he said unto the

man, Stretch forth thy hand. And he did so : and his hand **II** was restored whole as the other. And they were filled with madness ; and communed one with another what they might do to Jesus.

Jesus offended the religious prejudices of the Jews by touching the leper, by claiming to forgive sins, by eating with publicans and sinners, by allowing the disciples not to fast, but most of all by healing on the Sabbath. Two instances are here given by Luke, following Mark, while Matthew gives them at a later stage of the ministry. Luke gives two instances of Sabbath cure which the other Evangelists do not (xiii. 10-17, xiv. 1-6).

1. **the second Sabbath after the first.** R.V., "a sabbath"; marg., "Many ancient authorities insert *second-first*." As the balance of authority is against the genuineness of the word, we need not trouble ourselves about the guesses which have been made as to its meaning. **corn fields.** In Gen. i. 29 the word is used of the seed. **plucked.** Allowed by Law (Deut. xxiii. 25). **rubbing them in their hands.** According to the Rabbis this was threshing and winnowing, as plucking was reaping, and eating was preparing food, a fourfold breach of the Sabbath.

2. The Pharisees address the disciples, but Jesus takes up the challenge.

3. **so much.** R.V., "even this." Not **what David did** (R.V. and A.V.), but "that David did." **they that were with him.** The young men who joined him afterwards, as he was alone when he came to Nob (1 Sam. xxi. 1).

4. **went into.** The story does not mention this, but Doeg, who was "detained before the Lord,"

that is, in the tabernacle, saw him there. **shew-bread.** Lit., "the loaves of the setting forth." Twelve loaves of wheaten bread put every Sabbath in the Holy Place. Various descriptions of these are found in O.T. (see Ex. xxv. 30; Num. iv. 7; 1 Sam. xxi. 6; 1 Kings vii. 48; but the phrase here used is found also in Ex. xxxix. 36; 1 Chron. ix. 32). If hunger justified such a breach of the Law in David's case, why should the hungry disciples be condemned?

5. The transition of thought is here abrupt, but Mark explains it. He inserts the saying, "the Sabbath was made for man, and not man for the Sabbath." The Sabbath is a means to man's good, and if man's good require it, its claim can be set aside. But who shall determine when the end justifies this subordination of the means. The answer is: He who represents man is charged with man's interests, and can assert man's freedom. **The Son of Man is Lord of the Sabbath.** In John v. 17 Jesus is represented as taking the higher ground that as Son He follows the example of His Father, ever working.

6. In this second instance, peculiar to Luke are the statements, that Jesus was teaching in a synagogue, and that the hand was the right one (the medical interest).

7. **watched.** An unfriendly close regard, "sideways out of the corner of the eyes."

8. **the withered hand.** Better R.V., "his hand withered."

9. **I will ask you one thing.** A wrong reading. R.V., is correct, "I ask you." Not to do good is to do harm; not to save a life is to destroy; not to heal, when able, is to inflict suffering and

loss. This is Christ's argument. The Rabbis allowed that the life of a Jew might be saved on the Sabbath, and that dangerous illnesses might be attended to. But more is implied. In plotting against Him were they not guilty of breaking the Sabbath?

10. **looking round.** Mark adds, "with anger, being grieved at the hardening of their hearts." Why did Luke omit this? Did he think anger unworthy of Jesus? **stretch forth.** The effort would show the necessary faith to be cured.

11. **madness.** R.V. marg., "foolishness"; due to extreme excitement. **communed.** Mark tells us that they "straightway took counsel with the Herodians against Him, how they might destroy Him." Herod's courtiers might persuade Herod to treat Jesus as the Baptist had been treated.

(B) THE SECOND STAGE OF THE MINISTRY IN
GALILEE (LUKE vi. 12-viii. 56).

Luke vi. 19 (= Mark iii. 13-19, 7-8=Matt. x. 2-4,
iv. 25, v. 1; cf. Acts i. 13).

THE CHOICE OF THE TWELVE APOSTLES.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.
13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;
14 Simon, (whom he also named Peter,) and Andrew his
15 brother, James and John, Philip and Bartholomew, Mat-
thew and Thomas, James the son of Alphæus, and Simon
16 called Zelotes, and Judas the brother of James, and Judas
17 Iscariot, which also was the traitor. And he came down

with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ; 18 and they that were vexed with unclean spirits : and they 19 were healed. And the whole multitude sought to touch him : for there went virtue out of him, and healed them all.

Luke here combines two passages from Mark in reverse order. He places the account of the choice of the Twelve before the description of the multitudes who gathered around Jesus. He prefaches this by a characteristic reference to a night spent by Jesus in prayer (ver. 12).

13. disciples. The larger circle of adherents from whom the Twelve were chosen. We must not forget this wider influence of Jesus. **named apostles.** Probably this term was not used till later. Matthew (x. 2), Mark (vi. 30), and John (xiii. 16, R.V. marg.) have it once, Luke six times in the Gospel (here and ix. 10, xi. 49, xvii. 5, xxii. 14, xxiv. 10), but this seems an anticipation of later usage.

14-16. The four lists agree except as to one name. Luke here and in Acts i. 13 has Judas of James, while Matthew (x. 3) and Mark (iii. 18) have *Thaddæus*. *Lebbæus*, in Matt. x. 3, an alternative to *Thaddæus*, is not a genuine reading, and is omitted in R.V. If *Thaddæus* is a surname, not of *Lebbæus*, but of Judas of James, the lists are identical.

14. Peter. The name was not first given to Peter on this occasion, but it becomes his official name, and from this point Luke uses it only (cf. Acts xiii. 9). **Andrew**, one of the earliest disciples, does

not belong to the inner circle as do his brother and the sons of Zebedee (see Mark i. 16, 29, xiii. 3; Matt. iv. 18). John has more to tell of him than the Synoptists (i. 41, 44, vi. 8, xii. 22). **James and John.** The order of age; although John became more prominent, yet James was the first martyr (Acts xii. 2). If Salome, their mother, was the sister of the Virgin Mary (John xix. 25), they were Jesus' first cousins. Mark tells us that they were "surnamed Boanerges, which is, Sons of thunder." **Philip** (see John i. 44-49, vi. 5-7, xii. 21, 22, xiv. 8, 9) had some connection with Andrew (Mark iii. 18; Acts i. 13), but what it was we do not know. **Bartholomew**, "the son of Tolmai," generally identified with Nathanael (John xxi. 2).

15. **Matthew** was also called *Levi* (Mark ii. 14). Matthew adds, "the publican." His call has already been described. **Thomas**, called *Didymus*, "Twin" (John xi. 16; see also xiv. 5, xx. 24-29, xxi. 2), is mentioned with Matthew, and they may have been twins. **James the son of Alphæus.** Gr. "James of Alphæus." *Levi*, or Matthew was also son of Alphæus (Mark ii. 14), but we have no ground for identification of the two men, though bearing the same name. This *James* must not be identified with the brother of the Lord, who afterwards became head of the church in Jerusalem (Matt. xiii. 55; Mark vi. 3; Acts xii. 17, xv. 13; Gal. i. 19, ii. 9, 12), but he may be the same as James the Little (Mark xv. 40; Matt. xxvii. 56; John xix. 25), as Alphæus and Clopas may be Greek variants of the Aramaic Chal-pai. **Zeletes.** R.V., "the Zealot." Matthew and Mark have "Cananean," R.V. (not "Canaanite," A.V.), which is the Aramaic equivalent of *Zealot*, a

member of the Jewish party who desired to throw off the Roman yoke by force.

16. **Judas the brother of James.** R.V., "Judas the son of James." R.V. Gr., "Judas of James." The R.V. alone is possible. There were two Judases (John xiv. 22), and this Judas (not Iscariot) may be identified with Thaddæus. **Iscariot.** "Man of Kerioth," a place in Judah (Josh. xv. 25) or Moab (Jer. xlvi. 24), the only apostle not a Galilæan. **also was.** Should be "became." This is a fact stated, not a designation. When Jesus chose him, doubtless his intentions were good; disappointment when Jesus did not prove the Messiah he wanted and expected, rather than covetousness, was the motive of his betrayal. This Jesus did not and could not foresee.

17-19. Luke differs considerably in language from the parallel passages in Matthew and Mark.

17. **the plain.** Either a plateau lower than the hill-top, or the plain at the foot, more probably the latter. **stood.** While healing, not afterwards when preaching (Matt. v. 1, 2). Christ and the Twelve, the disciples, and the people form three groups.

19. The Evangelist here suggests a superstitious view. There was no magic in Jesus' miracles. The appeal of faith, even by touch, found the ready response of grace.

THE SERMON ON THE MOUNT.

Luke vi. 20-49.

There can be little doubt that this discourse, which Luke seems to place on the plain (ver. 17) rather

than on the Mount, is identical with the Sermon on the Mount (Matt. v.-vii.). It is very much shorter, for on the one hand Luke omits all that was not of interest to Gentiles, as defining the relation of the Gospel to Judaism ; and on the other, Matthew, as is his wont, gathers together utterances that do not belong to the same occasion. That Jesus did at this crisis of His ministry deliver a more formal discourse than was His usual custom seems beyond question. It probably included all that Matthew reports about the contrast of the Old Law and the New Life, and of the disciples' and Pharisaic piety. The Beatitudes in some form, the teaching about love, the warnings against judging and false guides, the summons to do as well as hear, as also the illustrative parables, which Luke includes in his report, all probably belonged to it, although sayings from other occasions have also slipped in. Mark does not give the Sermon, and so Luke and Matthew drew from the second common source (Q).

Luke vi. 20-26 (cf. Matt. v. 3-12).

BLESSINGS AND WOES.

20 And he lifted up his eyes on his disciples, and said, Blessed
21 be ye poor : for yours is the kingdom of God. Blessed are
ye that hunger now : for ye shall be filled. Blessed are ye
22 that weep now : for ye shall laugh. Blessed are ye, when
men shall hate you, and when they shall separate you from
their company, and shall reproach you, and cast out your
23 name as evil, for the Son of man's sake. Rejoice ye in
that day, and leap for joy : for, behold, your reward is
great in heaven : for in the like manner did their fathers
24 unto the prophets. But woe unto you that are rich ! for
25 ye have received your consolation. Woe unto you that

are full! for ye shall hunger. Woe unto you that laugh
26 now! for ye shall mourn and weep. Woe unto you, when
all men shall speak well of you! for so did their fathers to
the false prophets.

The blessings (vers. 20-24) correspond to Matt. v. 3, 4, 6, 10-12, and are taken from the common source (Q), but there are very marked differences. In Luke we have the second person, direct address to the disciples; in Matthew the third person, or general statement. On this point Harnack decides for Matthew as the original, on the ground that elsewhere Luke changes the third to the second person; but if Jesus was addressing His disciples, the second person seems more probable. There seems little doubt that "in spirit" after "poor" in ver. 3, and "and thirst after righteousness" after "hunger" in ver. 6, are additions by Matthew. Luke seems to have changed the more abstract "mourn," in ver. 4 in Matthew, into the more concrete *weep*. Luke represents Jesus as pronouncing blessed the literally poor, hungry, weeping; Matthew by his changes desires to suggest spiritual conditions of blessedness. The woes in vers. 24-26 are peculiar to Luke. It seems easy to suggest that the Evangelist himself composed them as the counterpart of the blessings, but it is more probable that he derived them from some independent tradition. Jesus did pronounce woes on the Pharisees. While we have no good ground for finding in this passage evidence of Luke's *Ebionitism*, yet he does emphasise one feature in Jesus' teaching—the peril of wealth, and the advantage of poverty for the good and godly life.

20. **poor.** Some of the disciples had surrendered

their calling, home, and wealth for Jesus. He assures them it will be their gain. **is the kingdom of God.** A present possession, although its blessings are not yet fully enjoyed, but are certainly assured.

21. These are compensations for present privations for the Kingdom (cf. Matt. xix. 28, 29).

22. **separate.** Literally, "mark you off from by a boundary" (Acts xiii. 2; Rom. i. 1; Gal. i. 15). Ecclesiastical excommunication and social "boy-cott" are both included. **cast out**, etc. Reject with scorn and hate as evil. **for the Son of man's sake.** Matthew has "for My sake." All persecution is not blessed; it must be endured for a worthy cause.

23. **leap.** Cf. i. 41. **prophets.** Theirs will be, therefore, "a prophet's reward" (Matt. x. 41).

24. **woe** (cf. Amos vi. 1 and Isa. lxv. 13). While Jesus' enemies were mostly rich, a Nicodemus and a Joseph of Arimathea were favourable to Him. **have received.** "ye have to the full." No more is due, and no more can be hoped for (cf. xvi. 25; Matt. vi. 2, 5).

25. **full.** "sated with the good things of this life." **hunger.** Probably intended literally as a warning of judgment to come. **laugh.** With joy at their own prosperity. **mourn and weep.** When the judgment falls upon you.

26. The world's praise is given only to those who follow the world's ways, and so to the disciples is a warning of moral and spiritual peril (John xv. 19; Jas. iv. 4). **false prophets** (see Isa. xxx. 10; Jer. v. 31; Mic. ii. 11). They pretended to speak for God, but pandered to the people's wishes and hopes.

Luke vi. 27-38 (cf. Matt. v. 38-48, vii. 1, 2, 12; and Mark iv. 24).

THE LAW OF LOVE.

27 But I say unto you which hear, Love your enemies, do
28 good to them which hate you, bless them that curse you,
29 and pray for them which despitefully use you. And unto
him that smiteth thee on the one cheek offer also the other :
and him that taketh [away thy cloke forbid not to take
30 thy coat also. Give to every man that asketh of thee ;
and of him that taketh away thy goods ask them not again.
31 And as ye would that men should do to you, do ye also to
32 them likewise. For if ye love them which love you, what
thank have ye ? for sinners also love those that love them.
33 And if ye do good to them which do good to you, what
34 thank have ye ? for sinners also do even the same. And if
ye lend to them of whom ye hope to receive, what thank
have ye ? for sinners also lend to sinners, to receive as
35 much again. But love ye your enemies, and do good, and
lend, hoping for nothing again ; and your reward shall be
great, and ye shall be the children of the Highest : for he
36 is kind unto the unthankful and to the evil. Be ye there-
37 fore merciful, as your Father also is merciful. Judge not,
and ye shall not be judged : condemn not, and ye shall not
38 be condemned : forgive, and ye shall be forgiven : give,
and it shall be given unto you ; good measure, pressed
down, and shaken together, and running over, shall men
give into your bosom. For with the same measure that ye
mete withal it shall be measured to you again.

The relation of the disciple to the Jewish law or Pharisaic piety has no interest for Luke or his Gentile reader, but the supreme law of the Kingdom of God—love—has supreme interest as of universal application.

27, 28. **But.** In Luke the contrast is between

the worldling on whom the woes have been pronounced, and the disciple who is ruled by love ; in the original source the contrast is between the law of retaliation (Matt. v. 43) and Jesus' "new commandment." **hear.** "hear and obey." **enemies . . . hate** (cf. Ps. xviii. 17, cvi. 10), **curse, despitefully use.** The three stages of enmity, feeling, speech, deed. The principle is expanded in Rom. xii. 17, 21 ; 1 Thess. v. 15 ; 1 Pet. iii. 9. A good corresponding to the evil is to be returned.

29, 30. These are illustrations of the principle of non-retaliation ; not only is evil not to be returned for evil, and all the good be done that is possible, but there is to be a willingness to suffer even more injury and loss than hate itself seeks to inflict. These are not precepts to be literally and universally observed ; the application of the principle is always to be guided by the wisdom of love. No personal resentment or vengeance is Christian, but there may be restraint of violence and resistance of wrong in the interests of love itself, as in the treatment of crime in a civilised state.

29. **smiteth.** A violent blow with the fist on the jaw-bone is meant. **cloke** (*himation*). Better, "tunic." **coat** (*chiton*). Better, "shirt." This is the violent spoliation ; Matthew describes the legal restraint, the *chiton* before the *himation* (v. 40).

30. **every man.** Not in Matt. v. 42. Luke loves the word "all." Here, too, the wisdom of love is required in application. To grant some requests would be to inflict injury and not to confer benefit. Generosity is not to be restrained by selfishness. The latter part of the saying in Matthew runs,

“from him that would borrow of thee turn thou not away.” Marshall thinks that both forms can be explained as variant translations of a common Aramaic.

31. A general principle that goes far beyond the particular instance. This precept is found, but only in negative form, elsewhere (Tobit, Isocrates, Stoics, Buddhism, Confucius). The positive form obviously gives it enormous extension.

32-38. Christian love is to be disinterested, but its recompense is from God. **thank.** Literally, “favour” from God. **sinners.** Matthew has “publicans” and “Gentiles,” more concrete instances from the Jewish standpoint.

34. Peculiar to Luke, but compare Matt. v. 42 with Prov. xix. 17.

35. **but.** Instead of interested, let there be disinterested love. **hoping for nothing again.** R.V., “never despairing”; R.V. marg., “despairing of no man.” The reading of the R.V. marg. is not sufficiently attested. The R.V. rendering is to be preferred to the A.V. Never lose heart or hope that good will at last overcome evil. **children.** R.V., “sons.” **of the Highest.** Cf. Matt. v. 9.

37, 38. Charity in judgment and generosity in giving are further applications of the law of love. **men.** R.V. “they” who carry out God’s purpose. **bosom.** “The fold formed by a loose garment overhanging a girdle.” Man’s generosity is rewarded by God’s grace.

Luke vi. 39-49 (cf. Matt. xv. 14, x. 24, 25, vii. 3-5, 16-18, 20, xii. 33, 35, vii. 21, 24-27).

BLIND GUIDES, THE TREE AND ITS FRUITS, HEARING AND DOING.

39 And he spake a parable unto them, Can the blind lead the
40 blind? shall they not both fall into the ditch? The
disciple is not above his master: but every one that is
41 perfect shall be as his master. And why beholdest thou
the mote that is in thy brother's eye, but perceivest not the
42 beam that is in thine own eye? Either how canst thou
say to thy brother, Brother, let me pull out the mote that
is in thine eye, when thou thyself beholdest not the beam
that is in thine own eye? Thou hypocrite, cast out first
the beam out of thine own eye, and then shalt thou see
clearly to pull out the mote that is in thy brother's eye.
43 For a good tree bringeth not forth corrupt fruit; neither
44 doth a corrupt tree bring forth good fruit. For every tree
is known by his own fruit. For of thorns men do not
45 gather figs, nor of a bramble bush gather they grapes. A
good man out of the good treasure of his heart bringeth
forth that which is good; and an evil man out of the evil
treasure of his heart bringeth forth that which is evil: for
46 of the abundance of the heart his mouth speaketh. And
why call ye me, Lord, Lord, and do not the things
47 which I say? Whosoever cometh to me, and heareth my
sayings, and doeth them, I will shew you to whom he is
48 like: he is like a man which built an house, and digged
deep, and laid the foundation on a rock: and when the
flood arose, the stream beat vehemently upon that house,
and could not shake it: for it was founded upon a rock.
49 But he that heareth, and doeth not, is like a man that
without a foundation built an house upon the earth;
against which the stream did beat vehemently, and
immediately it fell; and the ruin of that house was
great.

The third part of the discourse begins with ver. 39. It is all derived from the second common source, but sayings are here brought together which are not all found in the same context in Matthew. The three main topics are suggested by the title given above to this passage.

39-42. With the exception of ver. 40, which seems out of place here, the common subject of these verses is this: self-judgment is the necessary qualification for the judgment of others; he must himself know the way who would lead others in it.

39. **a parable.** See on v. 36. Cf. Matt. xv. 14. **into a ditch.** R.V., "into a pit," is better. In Palestine there are many wells without walls, etc.

40. Cf. Matt. x. 24, where the saying means that scholars must not look for better treatment than their teachers get. Here, to fit it into the context to which probably it does not belong, it would mean: like teacher, like scholar; if the teacher is blind, the scholars won't see. The second part means that when the scholar has learned all the teacher can impart, he cannot be wiser than his teacher. **that is perfect.** R.V., "when he is perfected"; when he has completed his education.

41, 42. The first qualification of a teacher is self-judgment; he must discover his own faults if he is to expose the faults of others.

41. **mote.** Literally, "anything small and dry," as chips, twigs, etc. **perceivest.** R.V., "considerest." Fixed attention is implied.

42. **either how.** How can the imperfect in self-satisfaction presume to censure the imperfection of another? **hypocrite.** Playing the censor of morals, when not sensible of his own defects; this is moral unreality at its worst.

43, 44. The connection of thought is this: a man that is not good himself cannot be of any use in making others good; he who is not honest with himself cannot help others to be honest with themselves, for a man's influence and service correspond to his character. For the kind of tree determines the kind of fruit.

43. **corrupt.** Literally, "rotten, putrid"; fig., "worthless."

45. This verse forms the transition to the next section. Naturally a man's speech betrays what he is—good or bad; but unnaturally some may profess a discipleship which they do not practise; and against this the final warning (46-49) is directed.

46-49. This corresponds to the conclusion of the Sermon on the Mount in Matt. vii. 24-27.

48. **digged deep.** R.V., "digged and went deep." **founded upon a rock.** R.V., "because it had been well builded." This is the better reading.

49. **earth.** R.V. adds, "without a foundation." **fell.** R.V., "fell in," is much more expressive. The teaching which obeyed brings blessing, rejected brings judgment.

Luke vii. 1-10 (cf. Matt. viii. 5-13).

CURE OF THE CENTURION'S SERVANT.

Now when he had ended all his sayings in the audience of
 2 the people, he entered into Capernaum. And a certain
 centurion's servant, who was dear unto him, was sick, and
 3 ready to die. And when he heard of Jesus, he sent unto
 him the elders of the Jews, beseeching him that he would
 4 come and heal his servant. And when they came to Jesus,
 they besought him instantly, saying, That he was worthy

5 for whom he should do this: for he loveth our nation, and
6 he hath built us a synagogue. Then Jesus went with
them. And when he was now not far from the house, the
centurion sent friends to him, saying unto him, Lord,
trouble not thyself: for I am not worthy that thou shouldst
7 enter under my roof: wherefore neither thought I myself
worthy to come unto thee: but say in a word, and my
8 servant shall be healed. For I also am a man set under
authority, having under me soldiers, and I say unto one,
Go, and he goeth; and to another, Come, and he cometh;
9 and to my servant, Do this, and he doeth it. When Jesus
heard these things, he marvelled at him, and turned him
about, and said unto the people that followed him, I say
unto you, I have not found so great faith, no, not in Israel.
10 And they that were sent, returning to the house, found the
servant whole that had been sick.

The first verse should be attached to the preceding passage, as its conclusion. The centurion did not send for Jesus as soon as he reached Capernaum. Matthew and Luke both derive the material from Q. It is not probable that this incident is the same as John iv. 46-54.

2. **centurion.** A captain over one hundred soldiers, probably in the service of Herod Antipas; a Gentile (ver. 9), but one attached to Judaism (ver. 5); a kind man, as his concern for his slave shows. **dear.** "precious" or "honourable" (R.V. marg.; cf. Phil. ii. 29; 1 Pet. ii. 4, 6).

3. **elders.** Not necessarily rulers of the synagogue, but leading citizens. **heal.** R.V., "save"; Gr. "bring safe through."

5. **loveth.** Probably he was not a proselyte, but one instructed in, and with an admiration for, Judaism. **built us.** Borne the expense of building. **a.** R.V., "our." We do not know

whether there was more than one synagogue in Capernaum.

6, 7. **sent friends.** Matthew abridges and says nothing about these two deputations, but represents the centurion as coming himself. **trouble not thyself.** “cease to trouble thyself”—that is, “come no further.” **worthy.** Gr. “sufficient.” A Gentile’s, but not a proselyte’s house, would defile a Jew, and the centurion desires Jesus to avoid the defilement, or any breach of Jewish law—which was unnecessary, as he was confident that Jesus’ **word** was with power. **servant.** Gr. “boy.”

8. This verse gives the reason why he did not ask Jesus to come under his roof. As a man, both subject to and exercising authority, he desired Jesus to exercise His authority in healing disease without setting aside the authority of the Jewish law to which He was subject. As he both obeyed and commanded, so he is willing Jesus should.

9. **faith.** The centurion had the insight that not only Jesus’ personal presence was not necessary, but also that Jesus was Himself subject to law, and exercised authority in obedience.

10. **whole.** Literally, “in good health”—that is, completely restored.

Luke vii. 11-17.

THE RAISING OF THE YOUNG MAN
OF NAIN.

11 And it came to pass the day after, that he went into a city called Nain ; and many of his disciples went with him, and 12 much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much

13 people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep 14 not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say 15 unto thee, arise. And he that was dead sat up, and began 16 to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up amongst us; and, That 17 God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

Luke alone records this miracle. It is worth noting that the three records of raising from the dead strikingly differ: the daughter of Jairus has just died (Mark v. 35); this young man was being borne to the grave: Lazarus had lain in the grave four days (John xi. 17). These differences are not due to literary invention, as has been maintained, Luke outbidding Mark, and John Luke in heightening the wonder. The suggestion that Jairus' daughter had fallen into a trance, from which Jesus roused her, cannot with any appearance of probability even be applied to these two instances.

11. **the day after.** R.V., "soon afterwards." **Nain.** Nowhere else mentioned in the Bible. There is a place *Nein*, about a day's journey from Capernaum, ten minutes' walk from which there is still a burial-ground. **disciples.** A wider circle than the Twelve.

12. **only son . . . widow.** Touches of description which increase the pathos. **people.** Hired mourners among the friends.

13. **her.** She would walk in front of the bier. **compassion.** As motive of Jesus' acts, cf. Matt.

xiv. 14, xv. 32, xx. 34; Mark i. 41, viii. 21.
weep not. "cease to weep."

14. **touched the bier.** As a sign to the bearers to stand still.

15. **sat up.** Cf. Acts ix. 40; a term used by medical writers. **gave him.** Though He might have claimed him as a disciple.

16. **visited.** The word is especially used of a physician (cf. Matt. xxv. 36-43; Jas. i. 27; Acts vii. 23, xv. 36); for the thought, cf. i. 68-78; Acts xv. 14; Heb. ii. 6.

17. **rumour.** R.V., "report"; Gr. "word." The statements of the preceding verse. **Judæa.** Possibly = Palestine. This verse prepares us for the next incident. This report reached even John the Baptist in prison.

Luke vii. 18-35 (cf. Matt. xi. 1-19).

JESUS AND JOHN THE BAPTIST.

18 And the disciples of John shewed him of all these things.
 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not 24 be offended in me. And when the messengers of John were departed, he began to speak unto the people concerning

John, What went ye out into the wilderness for to see? 25 A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are 26 in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than 27 a prophet. This is he of whom it is written, *Behold, I send my messenger before thy face, which shall prepare 28 thy way before thee.* For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of 29 God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with 30 the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not 31 baptized of him. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are 32 they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have 33 mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and 34 ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and 35 a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

This incident is derived by Matthew and Luke from the second source (Q), and is told more fully by Luke than Matthew. Matthew continues the narrative in Jesus' denunciation of the Galilæan cities, His prayer of thanksgiving, and His invitation to the labouring and heavy-laden to come for rest. John's question was due either to a temporary loss of faith owing to his weary imprisonment, or to the perplexity caused by the difference of Jesus'

Messiahship from what he had expected, or to a reaction to the older point of view from that to which he had been for a time raised in contact with Jesus. (See the writer's *The Inner Life of Jesus*, chap. iv.)

19. **should come.** R.V., "cometh." He whose coming is hoped and looked for—that is, the Messiah. **another.** Different in kind, a Messiah of another sort.

21. This verse is peculiar to Luke; and it must be admitted that a performance of miracles in the presence of John's disciples to convince them or John would be a display contrary to Jesus' practice of refusing a sign; nor was there any necessity for such evidence, as it was the report of His miracles that had led John to send his disciples. **plagues.** Gr. "scourges"; cf. Mark iii. 10, v. 29. Disease is regarded as Divine chastisement. **gave.** R.V., "bestowed"; "gave as a favour."

22. Jesus refers in His message to John to Isa. xxxv. 5, 6, lxi. 1; the healings, etc., are to be taken literally, not figuratively. **to the poor**, etc. Literally, "the poor are evangelised"; the convincing proof of Messiahship (cf. iv. 18-21).

23. A gentle rebuke to the Baptist for finding an occasion of stumbling, despondency, distrust, impatience, in Jesus, and a gracious encouragement to renewal of faith. **offended.** "entrapped," "tripped up," "made to stumble."

24, 25. Jesus at once seeks to remove from the minds of the multitude any unfavourable impression regarding John that His rebuke may have left. The figurative questions can be understood in two ways: (1) Did you go into the wilderness to find what you might expect to find, but what would have no value for you; or did you go look-

ing for something you would value, although you could have no hope of finding it there? It was on no fool's errand you went. (2) Did you find John a weakling or a worldling? The former is the more probable.

27. This quotation from Mal. iii. 1 is placed by Mark at the beginning of his Gospel; it was generally regarded as Messianic. **before thy face.** Is neither in the Hebrew nor the LXX.

28. **born of women.** Mankind, with no emphasis on weakness, but with an implicit contrast to the new order of the Kingdom of God. **least.** R.V., "but little" (Gr. "lesser"). The inferior in the Kingdom is superior to the greatest of prophets in privilege, etc., as the fulfilment excels the promise and the preparation.

29, 30. Is this a continuation of Jesus' own speech, a summary He gives of the twofold issue of John's ministry, or is it a comment that the Evangelist has himself inserted? The passage is not found in the corresponding place in Matthew, but a passage difficult to interpret. It is possible that Luke dropped out the utterances he could not himself understand, and put in this simpler statement. The words do not make the impression of being from the lips of Jesus Himself.

29. **justified**, *i.e.* recognised the righteousness of God's demand for penitence by accepting its symbol, baptism. **lawyers.** A word used by Luke instead of *scribes*, which the Gentile readers would not have understood.

30. **against themselves.** Better, "concerning themselves"; they withheld God's will for them.

31. **And the Lord said.** A reading that must be set aside. **then.** Seing that John's ministry

was not altogether successful, and Mine is not likely to be, how can the nation that so receives its teachers be described?

32. Two explanations are here possible: (1) The people are the children who refuse to play when invited by John and then by Jesus, either at funerals or marriages—that is, they reject both the asceticism of the Baptist and the glad liberty of Jesus' Gospel. (2) The people are the children who complain of John that he will not play marriages (that is, lay aside his asceticism), and of Jesus that He will not play funerals (submit to fasting, etc.). The saying itself shows Jesus' interest in children.

33. **devil.** Gr. "demon." The Baptist's asceticism was ascribed to demonic possession, as disease was.

35. **wisdom.** For the personification, cf. Prov. viii., ix.; Ecclus. xxiv.; Wisd. vi. 22—ix. 18. **is.** R.V. marg., "was." **justified.** Admitted to be just or righteous. Her method, rejected by the people generally, was approved by those who welcomed John or Jesus—that is, **of all her children.** Those who judge wisely show themselves Wisdom's children. The saying does not mean that John and Jesus as children of Wisdom were justified, but that the children of Wisdom justified her ways in John and Jesus.

Luke vii. 36-50 (cf. Mark xiv. 3-9=Matt. xxvi. 6-13=John xii. 1-8).

FORGIVENESS AND LOVE.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat

37 down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with 39 the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a 40 sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, 41 say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other 42 fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will 43 love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, 44 Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with 45 the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my 46 feet. My head with oil thou didst not anoint: but this 47 woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the 48 same loveth little. And he said unto her, Thy sins are 49 forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

This story is found only in Luke; as an illustration of Divine grace and human faith it was thoroughly congenial to him. Mark, followed by

Matthew, tells the story of the anointing of Jesus by a woman in the house of Simon the leper; and John also tells the story, and gives the woman's name, Mary of Bethany. There is no necessity for regarding the two narratives as variant traditions of the same incident: it is not improbable that such a sign of devotion was shown to Jesus more than once. Neither is there sufficient reason for identifying this sinful woman with Mary of Magdala, although the use of the term *Magdalene* for a fallen woman rests on this identification; still less ground is there for supposing that Mary of Bethany and Mary Magdalene were the same. Probably tradition had not preserved the woman's name. Luke introduces the story probably as an illustration of vers. 29, 30, penitence and impenitence, without any indication of time.

36. **one of the Pharisees** (cf. xi. 37, xiv. 1). The invitation was probably due to curiosity rather than personal regard, but there is no sign of hostility.

37. **behold.** The presence of such a woman in such a house was surprising. **sinner.** A person well known for wickedness; here, a harlot (cf. Matt. xxi. 32). Probably she had repented at Christ's teaching, but either the change was not known or distrusted. Penitence and pardon inspired courage to enter the house where her presence would be resented, generosity in offering her most precious possession, humility in rendering this servile office, and the passionate affection shown in the many kisses on Jesus' feet. **alabaster box.** R.V., "alabaster cruse"; margin, "flask"; as these vessels were called *alabasters*, whether made of this material or not.

38. R.V., "standing behind at His feet." The sandals were removed, and as the guests reclined on the couches the feet would be behind them, within easy reach. **wash—wiped.** She came only to anoint, but her feelings so overcame her that she burst into tears, and as the tears fell on Jesus' feet she loosened her hair (a most improper action according to Jewish manners) to wipe away her tears; and carried still further by her emotion, she covered His feet with kisses (Gr. "kissed much").

39. **a prophet.** R.V. margin, "Some ancient authorities read *the prophet*. See John i. 24, 25," but this is not probable. The common opinion was that Jesus was a prophet, and it is not likely Simon had got any further. A prophet would have had insight enough to detect the woman's character, and zeal enough for righteousness to have scorned her approach.

40. **answering.** He at once proves Himself a prophet, at least by showing that He knows what manner of man Simon is. **somewhat to say.** A polite request for leave to speak. **Master.** Better R.V. margin, "teacher."

41. **pence.** The denarius was in weight of silver less than a shilling, but in "purchasing power" about two shillings (cf. Matt. xx. 2). The debts were £50 and £5.

42. **frankly forgave.** "made a gift (grace) to them," a suggestion of Pauline doctrine.

43. **I suppose.** A contemptuous admission. **rightly judged.** Jesus' method here is quite Socratic. He secures an admission to be effectively used in further argument.

44. **turned.** A further rebuke of Simon, and an encouragement to the woman, of whom till now

He had taken no notice, probably in compassion. He would not fix attention on her. But when hostility appeared, He must at once show grace. **water** (cf. Gen. xviii. 4; Judg. xix. 21; 1 Sam. xxv. 41; John xiii. 5; 1 Tim. v. 10). A necessary act of hospitality in a country where sandals were worn, and taken off on sitting down to a meal.

45. **Kiss.** A usual salutation, chosen by the traitor (xxii. 48). The one kiss on cheek or hand is contrasted with the continued kissing of His feet.

46. **oil.** A cheap and common courtesy. **ointment.** A costly offering (cf. John xii. 3, 5).

47. The meaning is not that much love won the forgiveness of many sins, for (1) the parable represents the love as the result of the forgiveness; (2) so does the latter part of this verse; and (3) ver. 50 mentions faith as the condition of salvation. But Jesus means that the love shown was the proof of forgiveness. Her devotion was to Jesus evidence of her pardon. **little is forgiven.** He who like Simon has no, or little, sense of his unworthiness, will not be conscious of a great debt, and will feel little love.

48. **are forgiven.** Better, "have been and remain forgiven." It was the certainty of forgiveness which had inspired her devotion. Jesus now confirms this for her conscience, and declares it for the judgment of her by others.

49. Cf. v. 21. **also.** Better R.V., "even."

50. **He said.** The answer to the objectors was in the assurance to the penitent. **go in peace.** lit., "go into peace"; an abiding state of peace (cf. viii. 48; Mark v. 34). This is the Hebrew mode of blessing (1 Sam. i. 17, xx. 42).

Luke viii. 1-3.

MINISTERING WOMEN.

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God : and the twelve were with ² him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom ³ went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

This general description of Jesus' ministry is peculiar to Luke ; in it he tells us how Jesus and His disciples, who had forsaken all to follow Him, had their needs met by the bounty to the common purse of ministering women (cf. John xii. 6, xiii. 29). Luke shows a special interest in women, and probably some of his special information about the ministry of Jesus was obtained from some of these ministering women. While accepting gifts freely offered, Jesus rebuked the scribes for their exactions (xx. 47).

1. **afterward.** R.V., "soon afterwards." Luke had no definite information about time. This verse shows us how thorough and constant was Jesus' labour.

2. **evil spirits.** The demoniacs. See on iv. 33. **Magdalene.** Probably this means of *Magdala*, a term not mentioned elsewhere in N.T., for the true reading in Matt. xv. 39 is "Magadan" ; but it is probably only the Greek equivalent of the Hebrew *Migdol*, "watch-tower," a common place-name in Palestine. There is now a "squalid group of hovels" called *Mejdel* on the western shore of the

lake. The epithet was probably intended to distinguish her from other Marys mentioned (cf. Matt. xxvii. 56, 61, xxviii. 1; Luke xxiv. 10). **seven devils** (Gr. "demons"). This is a description of an extreme form of insanity; it does not imply any exceptional moral depravity.

3. **Joanna** (cf. xxiv. 10). Godet conjectures that Chuza is the king's officer; cf. John iv. 46-53. **Herod. Antipas. steward.** Manager of house and estates. Cf. *Manaen* (Acts xiii. 1). Herod's household had been reached by Jesus' influence. **Susanna.** The only mention of her. **many others.** Cf. Mark xv. 40. **which.** "who were of such a character as to minister to them," i.e. such women who could give freely. **minister.** Cf. Rom. xv. 25.

Luke viii. 4-15 (= Mark iv. 1-20 = Matt. xiii. 1-23).

THE PARABLE OF THE SOWER.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable :
 5 A sower went out to sow his seed : and as he sowed, some fell by the way side ; and it was trodden down, and the
 6 fowls of the air devoured it. And some fell upon a rock ;
 and as soon as it was sprung up, it withered away, because
 7 it lacked moisture. And some fell among thorns ; and the
 8 thorns sprang up with it, and choked it. And other fell
 on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He
 9 that hath ears to hear, let him hear. And his disciples
 10 asked him, saying, What might this parable be ? And he
 said, Unto you it is given to know the mysteries of the
 kingdom of God : but to others in parables ; that seeing
 they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.
12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts,
13 lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe,
14 and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures
15 of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Luke again puts himself under Mark's guidance. Figurative sayings of Jesus have already been recorded (v. 36-39, vi. 39, 41-44, 47-49, vii. 41, 42), but the more developed form of the *parable* is now first presented to us. The Parable of the Sower not only is the first, but it gives such an estimate by Jesus of the results of His previous ministry as justifies His adoption of this distinctive mode of teaching. While the parable interests as a story those who cannot understand the truth it teaches, it conveys that truth to all who are capable of receiving it. In this form of utterance Jesus could conceal the mystery of the Kingdom from the indifferent and hostile, and reveal it to the interested and intelligent. Jesus Himself gives His reason for speaking in parables, and interprets this first parable.

4. Does the "multitude" include "they of every city," or were these an addition as He passed each place to the crowd constantly with Him? Both senses are admissible. Matthew and Mark

tell us that Jesus to escape the throng got into a boat to teach.

5. **sower.** It may be that the season itself and the surroundings suggested the figure. **the way side.** Not on the road, but on the field close to the road. There were no fences, hedges, or walls around the fields.

6. **rock.** Near the surface with a very thin layer of earth, and it may be even bare rock showing here and there in the field.

8. **on.** R.V., "into." Because good, the soil received the seed as well as nourished it. **hundred-fold.** Matthew and Mark have thirty- and sixty-fold as well. **cried.** Solemn, emphatic appeal. **He that, etc.** Cf. Rev. ii. 7, 11, iii. 6.

9. **might be,** *i.e.* might mean. Matthew makes the question more general. Not what this parable meant, but what He meant by speaking in parables.

10. **you.** The disciples; not limited to the Twelve. **others.** The multitude. **that.** Result is given as intention, and affects intention. Unwilling to understand, the people had to be taught in forms of speech that might attract their attention and hold their interest, but which, until their attitude was changed, could not be thoroughly understood by them. Matthew gives Jesus' explanation more fully (see any Commentary on Matthew for fuller discussion).

11. **the word of God.** Rather, "the word from God," than "the word about God."

12. **devil.** Matthew has "the wicked one," Mark "Satan," represented in the parable by the birds.

13. **time of temptation.** Matthew and Mark have "tribulation or persecution." **fall away.** Cf. Heb. iii. 12.

14. **go forth.** R.V., "as they go on their way" during the course of their life. The choking by cares, etc., is more gradual than the taking away and the falling away.

15. **patience.** Better, "endurance" or "perseverance" (cf. Col. i. 11). Luke contrasts the last class with each of the others. They *keep* the word, not as the wayside ; they *bring forth fruit*, not as among the thorns ; *in endurance*, not as the rocky ground. The first class is represented by the people who never even thought of discipleship ; the second by those who were disciples for a season ; the third by a disciple like Judas. Hearing, to be blessed, includes receiving, retaining, and responding.

Luke viii. 16-18 (=Mark iv. 21-25 = Matt. v. 15, x. 26, xiii. 12).

THE LAMP ON THE STAND.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed ; but setteth it on a candlestick, that they which enter in may see 17 the light. For nothing is secret, that shall not be made manifest ; neither any thing hid, that shall not be known 18 and come abroad. Take heed therefore how ye hear : for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Luke follows Mark in bringing together sayings which Matthew gives in three different places, but Luke himself reproduces them singly. The good hearer just described must not keep to himself what he has heard, but must impart it to others ; for the truth must be made known,

and to withhold the communication is to risk the possession of the truth.

16. **candle.** Better R.V., "lamp." Cf. xi. 33, where the saying is again given.

17. There is the Hebrew parallelism in this saying. Cf. xii. 2. The concealment of the parabolic form was a temporary expedient, the revelation was the permanent intention.

18. **therefore.** Cf. xix. 26. Hear as those who are themselves to teach. Who receives the truth is capable of receiving more; he who does not, loses even such capacity as he may have had for receiving. The exercise of a faculty is the necessary condition of its retention, not the claim to have it.

While the attempt has been made to link together these sayings in their present context, we cannot be sure that we have quite recovered the connection present to the Evangelist's mind; and only if we knew their original context could we be confident that we had discovered the meaning Jesus intended.

Luke viii. 19-21 (= Mark iii. 31-35 = Matt. xii. 46-50).

NATURAL AND SPIRITUAL KINSHIP.

19 Then came to him his mother and his brethren, and 20 could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren 21 stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Mark and Matthew place this incident before the Parable of the Sower, and immediately after

Jesus' defence of Himself against the charge of casting out demons by Beelzebub. Luke, with his *idealising tendency* (see Introduction, p. 33), leaves out the explanation of the reason why Jesus' mother and brethren now sought Him, which Mark frankly states in iii. 21: "And when His friends heard of it, they went out to lay hold on Him: for they said, He is beside Himself." Afraid that He had lost His reason, they came to withdraw Him from His work. This situation makes the interference of the family for such a purpose and from such a motive appear all the more inopportune, and this possibly explains the severity of Jesus' treatment.

19. **brethren.** As there is no good reason for taking the word in any other than its ordinary sense, the conjectures to explain why those who were not really Jesus' brethren should be called so need not detain us. (See Plummer, p. 224.)

21. **my mother and my brethren.** The absence of the article in Greek introduces a refinement of meaning the English cannot express; the meaning is, "mother to Me," "brethren to Me"—that is, equally dear as the actual mother and brethren. While Jesus does not here repudiate family relationship entirely, He subordinates it wholly to the spiritual affinities of the Kingdom of God. He does repudiate the right of His relatives to interfere with Him in the fulfilment of His calling (cf. John ii. 4).

Luke viii. 22-25 (= Mark iv. 35-41 = Matt. viii. 23-27).

THE STORM ON THE LAKE CALMED.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And 23 they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and 24 they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and 25 there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

Luke, following Mark, records a series of miracles which exhibit the power of Jesus over nature, the powers of evil, disease, and death. A distinction has been drawn by modern scholars between the nature and the healing miracles; and the attempt has been made to account for the latter by *moral therapeutics*, the influence of a strong personality over those suffering from nervous disorders; but even if this explanation were applicable to some of the healing miracles, the diseases cured in other cases were such as this kind of treatment could not remove. The nature miracles—the stilling of the tempest, the walking on the water, the feeding of the multitude, the cursing of the fig tree—are inexplicable in this way, and thus are sometimes set aside as incredible. But so supernatural is Jesus in His moral character,

His religious consciousness, His saving grace towards men, that a supernatural relation to nature is not incredible of Him.

22. **on a certain day.** R.V., "on one of those days." The motive of the journey was to escape the crowds (Matthew), because Jesus was worn out with His labours (Mark). **launched.** A nautical term frequent in, and peculiar to, Luke (Acts xiii. 13, xvi. 11, xx. 3, etc.).

23. **fell asleep.** A medical use of the Greek term. **came down.** From the funnel-like ravines in the hills surrounding the lake. **were filled.** R.V., "were filling."

24. **rebuked.** A poetic phrase; it does not imply that personal agents were addressed. **calm.** Not only the winds ceased, but the tossing and heaving of the waters.

25. **where is your faith?** Luke, sparing the disciples, gives a milder form of the rebuke. Belief in Jesus should have inspired confidence in His and their own safety. But, as their question shows, they had not yet realised all that their Master was.

Luke viii. 26-39 (=Mark v. 1-20=Matt. viii. 28-34).

THE GERAENE DEMONIAC RESTORED.

26 And they arrived at the country of the Gadarenes, which
 27 is over against Galilee. And when he went forth to land,
 there met him out of the city a certain man, which had
 devils long time, and ware no clothes, neither abode in
 28 any house, but in the tombs. When he saw Jesus, he
 cried out, and fell down before him, and with a loud
 voice said, What have I to do with thee, Jesus, thou
 Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the 30 wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were 31 entered into him. And they besought him that he would 32 not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer 33 them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place 34 into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told 35 it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and 36 they were afraid. They also which saw it told them by what means he that was possessed of the devils was 37 healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he 38 went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, 39 saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

This is one of the most fully recorded instances of the cure of demonic possession. What has been said on iv. 33-35 may be referred to for explanation of the nature of the disease, and the

method of its treatment by Jesus. Here there is the additional difficulty of the destruction of the swine in the lake. It may be confidently affirmed that Jesus did not intend, and was not responsible for, that destruction, and that the panic in the herd was due to some other cause (perhaps the loud shrieks and the wild gestures of the demoniac as, to secure the passage of the legions of demons to the swine, in accordance with his disordered fancy about the method of his cure, he rushed upon them). Luke's words, "He gave them leave" (ver. 32), make Jesus responsible for adopting the lunatic's suggestion, but they are probably a misunderstanding of Jesus' command (in accordance with His method of adapting His speech to the thoughts of the sufferer) to the demons supposed to be inhabiting the man to depart. Matthew has the one word "Go," or "Depart." Whatever be the explanation, it is to the writer absolutely incredible that Jesus allowed demons to enter into and destroy the herd of swine.

26. **Gadarenes.** R.V., "Gerasenes"; R.V. marg., "Gergesenes." While Gerasenes is the best attested reading here and in Mark v. 1, Gadarenes is in Matt. viii. 28. *Gergesa* is a conjecture of Origen's which has no textual evidence. The place meant is probably not "Gerasa," thirty miles from the lake in Peræa, but "Gersa," or "Kersa," close to it on the steep eastern bank.

28. **What have I to do with thee?** Lit., "What to me and to thee" (see on iv. 34). **God most high.** R.V., "The Most High God"; a heathen title for Jehovah, cf. Gen. xiv. 20, 22; Num. xxiv. 16; Isa. xiv. 14; Dan. iii. 26, iv. 24, v. 18, vii. 18; Mic. vi. 6; Acts xvi. 17. It is to be seen also on

Phœnician inscriptions. **torment.** The demoniac identifies himself with the demon; and the expulsion of the demon to the abyss (ver. 31) is the torment dreaded.

29. The violent paroxysms are here described. It was acute mania. **kept bound.** R.V., "kept under guard and bound." **chains.** Iron fetters, ropes, or withes. **wilderness.** The supposed haunt of demons.

30. It would appear that Jesus' command had not at once effect, for some desire for cure, some faith in its possibility, was a condition of His exercise of His miraculous power. Jesus now seeks to win the maniac's confidence, and so secure his submission. To ask the name was to help the man to recover some sense of his personal identity, and enable him to distinguish himself from the demons possessing him, so that their expulsion would not be described by him as *torment*. But so firm a hold had the delusion of possession by a multitude, that instead of giving his own name, the maniac gives himself a name descriptive of that multitude. **Legion.** A large body of Roman troops—four to five thousand. **because.** This is the Evangelist's explanation of the name.

31. The idea of possession by a multitude of demons is maintained throughout the narrative. **to go out into the deep.** R.V., "to depart into the abyss." "Abyssos" in classical Greek means "bottomless, boundless"; in LXX it is used of the sea, or the depth of the earth; in N.T. it is used of Hades, the abode of the dead generally (Rom. x. 7), or especially the dwelling of demons (Rev. ix. 1-11, xi. 7, xvii. 8, xx. 1, 3), their place of punishment.

32. One explanation of Jesus' permission to allow the demons to go into the swine is that only thus could the man, in his clinging to his delusion about the multitude which possessed him, be assured of his cure. On the assumption that the man was really possessed by a multitude of demons, and that his cure depended on this assurance, this is the most probable explanation. In the common judgment the destruction of a herd of swine would not be an illegitimate or excessive price to pay for the restoration of a man to soundness of mind. As the writer cannot accept the assumption of demonic possession as a reality, he must seek some other explanation of the destruction of the swine.

33. **steep.** Not necessarily a precipice; a steep slope would be enough.

35. **sitting**, not rushing about; **clothed**, not naked; **in his right mind**, not raving; **at the feet of Jesus**, not in the wilderness—a fourfold change expressive of the completeness of the cure.

36. **told them.** A second and probably fuller recital than in ver. 34. **asked him to depart.** His power as destructive of their property seemed to them a greater danger than as restoring health it could prove a good. In their dread they cared not what blessings they refused.

38. **Now the man.** In contrast to the multitude he desired Jesus' presence; but was his motive gratitude and devotion, or fear of what the angry crowd would do to him? Jesus' answer shows him that he can show his gratitude and devotion best by courageous confession. Here in heathen Peræa, where there was no Messianic expectation, it was not necessary to enforce silence, as often in

Galilee and Judæa. Intercourse with his fellows was what this man needed. The recital of his own cure would confirm his own confidence in its reality.

Luke viii. 40-56 (= Mark v. 21-43 = Matt. ix. 18-26).

THE DAUGHTER OF JAIRUS AND THE WOMAN IN THE THRONG.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for
41 him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into
42 his house: for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the
43 people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon
44 physicians, neither could be healed of any, came behind him, and touched the border of his garment: and im-
45 mediately her issue of blood stanch'd. And Jesus said, Who touched me? When all denied, Peter and they
that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?
46 And Jesus said, Somebody hath touched me: for I perceive
47 that virtue is gone out of me. And when the woman
saw that she was not hid, she came trembling, and falling
down before him, she declared unto him before all the
people for what cause she had touched him, and how she
48 was healed immediately. And he said unto her, Daughter,
be of good comfort: thy faith hath made thee whole; go
49 in peace. While he yet spake, there cometh one from
the ruler of the synagogue's house, saying to him, Thy
50 daughter is dead; trouble not the Master. But when
Jesus heard it, he answered him, saying, Fear not: believe
51 only, and she shall be made whole. And when he came

into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of 52 the maiden. And all wept, and bewailed her: but he 53 said, Weep not; she is not dead, but sleepeth. And they 54 laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, 55 saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. 56 And her parents were astonished: but he charged them that they should tell no man what was done.

The story of the two miracles is by the fact itself inextricably interlaced. On the way to heal Jairus' daughter, Jesus is touched by the woman in the throng. Later legend gave this woman the name Bernice (Veronica), and Eusebius in the fourth century claimed to have seen at Cæsarea a statue representing Jesus and the woman. Another writer gives the woman's petition to Herod Antipas for leave to set it up. Still another seeks to identify her with Martha, sister of Lazarus.

40. **gladly received.** R.V., "welcomed."

41. **Jairus.** "he will give light." It is the same as Jair (Num. xxxii. 41; Judg. x. 3). **ruler.** He arranged for the synagogue services, etc.

42. **only.** As was widow's son, and lunatic boy (vii. 12, ix. 38); a fact mentioned by Luke alone. **twelve years.** The opening of womanhood, a trying age for the bodily health. Note the coincidence with the duration of the woman's disease (ver. 43). **a dying.** Hence the father's anxiety that there should be no delay, but there was.

43. **having an issue of blood.** Lit., "being in a condition of hemorrhage." **physicians.** Luke omits Mark's statement that "she had suffered

many things of many physicians," and "was nothing bettered, but rather grew worse," out of consideration for his fellow-practitioners.

44. **came behind.** Secretly. She was levitically unclean, shrunk from publicly stating her disease, and had a magical conception of Jesus' power to heal ; but Jesus did not disregard her faith, even though superstitious. **border.** Rather "tassel." The *talith* had at each corner a tassel of three white threads and one hyacinth thread ; and as two fell behind, they could be touched without the ordinary wearer noticing it. **stanched.** A medical term.

45. Jesus did notice. The light touch, known by His quick insight to be the touch of true faith, found a ready response of grace ; but it was good for the woman to confess her need, and to be confirmed by Jesus' word in the certainty of her cure. For might not a stolen cure appear to her an uncertain boon ? Hence His question, not for information, but to secure the personal intercourse with the woman.

46. **virtue.** R.V., "power." **is gone out of.** R.V., "had gone forth from," not involuntarily, but by His choice.

47. **came.** Probably she had slipped away, and so was not among those round Jesus who denied that they had touched. **trembling.** Lest for the wrong done the boon should be withdrawn.

48. **thy faith.** Her error is corrected ; touch without faith had been vain. **made thee whole.** R.V. marg., "saved thee." Cf. vii. 50.

49. What the delay must have cost Jairus ; but it was for the strengthening of his faith. There is complaint and irritation in the words, **trouble**

not the Master. When He has wasted so much time, He need not bother now.

50. Jesus at once appeals for faith, and gives an assurance of blessing. **Fear not: believe only.** The Greek tenses are more expressive: "Cease to fear; only make an act of faith." At once change your mood from doubt to trust.

51. **go in.** Not the house, but the room. **Peter, James, John.** The inner circle of the Twelve; they too alone witnessed the Transfiguration (ix. 28), and the agony in Gethsemane (Mark xiv. 33).

52. Hired mourners were not in the room, but the house, and according to Matthew and Mark Jesus turned them out. **she is not dead, but sleepeth.** Either Jesus, confident of His power to recall from death, speaks of death as a sleep from which He will awaken (cf. John xi. 11); or He declares that the girl is not dead, but in a trance. Wonderful insight, if the latter is the case, takes the place of wonderful power, if the former. The words are ambiguous, but the Evangelists convey the impression that they are recording a restoration to life, not a recovery from a trance.

54. **took her.** Although the touch meant ceremonial defilement (see on v. 13). **called.** Touch and voice were the means of the miracle.

55. **spirit returned.** Luke alone makes the statement; it describes a restoration to life. **commanded.** Notice Jesus' constant consideration in working the miracle; the immediate assurance to the father, the small number allowed into the room, the expulsion of the mourners from the house, the tender touch and tone, the care for her bodily strength.

56. For the command to silence there must have

been reason in the case of the parents. Perhaps speech would have kept up the amazement, while silence would encourage thought and nourish faith.

(C) THE THIRD STAGE OF THE MINISTRY
IN GALILEE (ix. 1-50).

Luke follows Mark till the close of the Galilæan ministry, but omits a considerable section (vi. 45-viii. 26).

Luke ix. 1-9 (=Mark vi. 7-16=
Matt. x. 1-15, xiv. 1-4).

THE MISSION OF THE TWELVE AND
HEROD'S BEWILDERMENT.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure 2 diseases. And he sent them to preach the kingdom of 3 God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and 5 thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from 6 your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and 7 healing every where. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the 8 dead; and of some, that Elias had appeared; and of 9 others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

Much of Jesus' teaching that Matthew connects

with the mission of the Twelve, Luke reserves for the mission of the Seventy (x. 1-16).

1. **power and authority.** Might and the right to use it.

2. This commission Harnack assigns not to the Marcan source, but to Q. **them.** Mark says, "two and two."

3. **neither staves.** R.V., "neither staff." Matthew has "save a staff only." The meaning is: "make no special provision, but go as you are." **neither two coats.** Mark, "put not on two coats."

4. The meaning is: "Go about as quietly as you can."

5. **receive you.** Cf. viii. 13. **shake off the dust.** A symbolic act of repudiation (cf. Acts xiii. 51).

7. **perplexed.** R.V., "much perplexed," "utterly at a loss"; a Lucan word (Acts ii. 12, v. 24, x. 17). **John was risen from the dead.** The supposition is a striking testimony to the impression John had made, even though he himself wrought no miracle.

8. **Elias had appeared.** Elijah was believed not to have died, and was expected to appear before the Messiah (cf. Mal. iv. 5). **one of the old prophets.** There was a hope of the return of some of these at national crises. Luke was in contact with Herodian circles (cf. viii. 3, and Acts xiii. 1), and so could learn what rumours were circulating there.

9. Matthew and Mark ascribe to Herod the belief that John had risen. Luke represents him as still uncertain, yet so impressed by what he hears about Jesus as to be quite ready to accept

such an explanation. He thought he was rid of religious unrest when he got John out of the way, but he learns that the excitement is greater than ever. The mission of the Twelve spread the movement more widely. **desired.** R.V., "sought." He made continued attempts to see Jesus, so that he might satisfy himself if there was anything in the belief that Jesus was John risen from the dead. Whether he had already hostile intentions to Jesus, or was only moved by curiosity, we do not know.

Luke ix. 10-17 (=Mark vi. 30-44=Matt. xiv. 13-21;
cf. John vi. 1-15).

THE FEEDING OF THE FIVE THOUSAND.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called 11 Bethsaida. And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of 12 healing. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a 13 desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for 14 all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by 15 fifties in a company. And they did so, and made them 16 all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

The incident is recorded by the four Evangelists. John brings out most clearly that it marked a crisis in the ministry of Jesus. The Messianic enthusiasm reached its culmination. Jesus' discouragement of the effort to make Him declare Himself (John iv. 15) probably produced a reaction, and His popularity began to wane. It must be conceded that the miracle presents a special difficulty; we cannot conceive or imagine how it was accomplished—at what point the multiplication of the provision took place. It is, however, as well attested as any miracle, and none of the attempts at a natural explanation can be regarded as successful.

10. Jesus sought retirement for the training of the Twelve, and for their rest after their mission. Matthew gives as a reason the report of John's death. Jesus, dreading a like fate, before His disciples were ready to carry on His work, may have been anxious to push on with their training. **Bethsaida.** As Luke says nothing of a crossing of the lake, he perhaps assumed that this was the city on the western shore of the lake, and not, as the others indicate, *Bethsaida Julias*, at the north-east end of the lake.

11. **received them.** R.V., "welcomed them," though His plan was frustrated.

12. **twelve.** So also Matthew and Mark. John ascribes the initiative to Jesus, and adds other details. The narrative should be consulted.

14. **men.** The women and children, of whom only a few were present, were not included in

this number. **sit down.** Gr. "recline." **companies.** To make easier the distribution. The crowd was so arranged that the apostles could freely move between the groups.

16. **blessed.** The Divine benediction was probably the means of the multiplication. **gave.** "continued to give."

17. **baskets.** Here "*kophinoi*" ; in the other case of feeding a multitude "*spuris*" is used. The basket here mentioned is the wallet which every Jew carried in travelling, so that he need not buy food from Gentiles.

Luke ix. 18-27 (= Mark viii. 27-ix. 1 = Matt. xvi. 13-28 ; cf. John vi. 66-71).

THE CONFESSION OF JESUS AS MESSIAH.

18 And it came to pass, as he was alone praying, his disciples were with him : and he asked them, saying, Whom say the 19 people that I am? They answering said, John the Baptist ; but some say, Elias, and others say, that one of 20 the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The 21 Christ of God. And he straitly charged them, and com- 22 manded them to tell no man that thing ; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be 23 raised the third day. And he said to them all, If any man will come after me, let him deny himself, and take up his 24 cross daily, and follow me. For whosoever will save his life shall lose it : but whosoever will lose his life for my 25 sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be 26 cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when

he shall come in his own glory, and in his Father's, and of
27 the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

No satisfactory explanation can be offered of Luke's omission of the next section in Mark at this point. Had he an imperfect copy of Mark? It looks like it, for would he have failed to mention that it was at Cæsarea Philippi that the conversation took place, if he had had the complete Mark before him?

18. **as he was alone praying.** A Lucan touch; Mark says, "in the way." **alone** here does not exclude the disciples.

19. Jesus probably already knew the popular opinion, but He was leading His disciples up to the next question, which was crucial for Him.

20. **Christ.** Literally, "Anointed," *i.e.* the Messiah. Matthew has the fuller answer, "Thou art the Christ, the Son of the living God," but even that on Peter's lips meant no more than Messiahship. Matthew alone has the commendation of, and promise to, Peter, on which Roman Catholicism builds its claims.

21. The popular Messianic expectations were so false and dangerous that Jesus did not openly claim to be Messiah (for exceptions, see John iv. 26, ix. 37).

22. Luke does not make clear that this was the first announcement of the Passion. The disciples having been brought so far, could now be led further. **must.** This expresses Divine necessity rather than moral obligation, but God's will guided Jesus' choice. Prophecy must be fulfilled (cf. xiii. 33, xvii. 25, xxii. 37, xxiv. 7, 26, 44; John iii. 14,

etc.). **rejected.** After examination, or scrutiny. The Sanhedrin at least professed to consider Jesus' claim.

23. Luke omits Peter's remonstrance and rebuke, probably "to spare him," but in so doing fails to give the occasion for the teaching that follows. **cross.** The first mention is here; but as crucifixion was a familiar mode of punishment, it does not necessarily follow that, in using this figure, Jesus was already aware that He Himself would be crucified. The condemned had to carry the instrument of his punishment to the place of execution. **daily.** The word here is peculiar to Luke (cf. 1 Cor. xv. 31). **follow me** does not merely repeat **come after me.** The second is a general description of discipleship, of which three conditions are given: self-denial, acceptance of one's lot of suffering, and fidelity to the end.

24. **will save.** Better, "willeth to save," has this as his desire and intention. **will lose.** R.V., "shall lose," as a matter of fact. To save life physically by refusing discipleship is to lose it spiritually; to lose it physically for Christ's sake is to save it spiritually.

25. **advantaged.** R.V., "profited." **lose himself, or be cast away.** R.V., "lose or forfeit his own self"; cf. the same contrast of gain and loss, in Phil. iii. 7. Luke here omits the further words, "For what should a man give in exchange for his life" (Mark viii. 37).

26. **cometh.** Not at the Resurrection, but the Second Advent. This is the first mention.

27. **of a truth.** For Matthew's and Mark's Amen, which Luke seldom uses. **taste of death.** Cf. John viii. 52; Heb. ii. 9. A Talmudic expression;

“experience the bitterness” is the meaning. Cf. “see death,” ii. 26; John viii. 51. **the kingdom of God.** Mark adds, “come with power.” To what event does this refer? Of the many suggested we need mention only five: the Transfiguration, the Resurrection, Pentecost, the destruction of Jerusalem, and the Second Advent. The last is excluded by the promise itself, unless we suppose Jesus Himself expected it very soon; but He Himself confesses His ignorance of the time (Mark xiii. 32). The first is surely too near at hand for any such promise to be given. Of the remaining three, the destruction of Jerusalem, which was more remote than either the Resurrection or Pentecost, as giving most meaning to the promise is the most probable.

Luke ix. 28-36 (= Mark ix. 2-8 = Matt. xvii. 1-8).

THE TRANSFIGURATION.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a
 29 mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and
 30 glistening. And, behold, there talked with him two men,
 31 which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at
 32 Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw
 33 his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses,
 34 and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them:
 35 and they feared as they entered into the cloud. And

there came a voice out of the cloud, saying, This is my
36 beloved Son : hear him. And when the voice was past,
Jesus was found alone. And they kept it close, and told
no man in those days any of those things which they
had seen.

This event, in recording which Luke and Matthew follow Mark, but add details of their own, is one the nature and the purpose of which it is hard to determine. Its purpose seems to have been to strengthen Jesus in His resolve to suffer, and to confirm His authority to be believed and obeyed by His disciples in His teaching regarding His Passion. As regards its nature, we must set aside the assumption that it can be explained by an illusion on the part of the disciples, half asleep, or just awakening out of sleep, or any hallucination of their senses. On the other hand, we cannot insist that there was an actual transformation of the substance of the body or the clothing of Jesus. An "objective vision" was granted by God to Jesus and His disciples, some outward reality presented to their senses, as the sign of the glory awaiting Jesus when He had accomplished His death in Jerusalem. (See *The Inner Life of Jesus*, chap. xviii.)

28. about eight days after. Matthew and Mark have "after six days," but there is no inconsistency. Luke would include the day of confession and the day of Transfiguration. **the mountain.** Probably Hermon, which could be reached within the time mentioned from Cæsarea Philippi. A tradition connects the event with Tabor, which, as inhabited, would not afford the privacy desired. **to pray.** Luke's characteristic addition.

29. **altered.** Luke avoids Mark's and Matthew's *metamorphosed*, owing to its associations for Gentile readers with pagan mythology. **glistening.** R.V., "dazzling."

30. **which were.** This might be rendered, "who were no others than." Either Jesus told the disciples, or the vision carried with it an intuition. The reappearance of Moses as well as Elijah at the beginning of the Messianic age was looked for in some Jewish circles. They represented Law and Prophecy welcoming and confirming the fulfilment in Jesus the Christ.

31. **in glory.** Foretaste of what awaited Jesus. **decease.** R.V. marg., "departure"; literally, "exodus," the necessary way to the glory. This included the Resurrection and Ascension as well as the Death itself. Jesus was assured that exodus from earth was entrance into heaven (cf. the use of *eisodos* in Acts xvi. 24). **accomplish.** Literally, "fulfil."

32. **were awake.** R.V., "were fully awake." Nearer the original sense of the word is R.V. marg., "having remained awake" in spite of their sleepiness.

33. **departed.** R.V., "were parting." The fear of their departure prompts Peter's hasty proposal. **it is good for us to be here.** This expresses a sense of satisfaction with the appearance and companions of Jesus; but another meaning is possible, "it is a good thing we are here" to raise the booths needed for shelter. **tabernacles.** Better R.V. marg., "booths." **not knowing what he said.** A thoughtless speech, an inappropriate proposal. He did not take in the situation. He meets the sublime with the ridiculous.

34. **cloud.** Matthew calls it "a bright cloud." **overshadowed** (cf. Ex. xl. 34) **them.** Probably not including the disciples, who, however, **feared** as Jesus, Moses, and Elijah **entered** into the cloud.

35. **my beloved Son.** The better supported reading is "My Son, My chosen."

36. **alone.** Law and Prophets pass; the Fulfilment abides. **told no man.** In accordance with Jesus' strict prohibition given in Matthew and Mark. This silence is to be observed till after the Resurrection.

Luke ix. 37-43a (= Mark ix. 14-29 = Matt. xvii. 14-21).

THE EPILEPTIC BOY CURED.

37 And it came to pass, that on the next day, when they were
 38 come down from the hill, much people met him. And,
 behold, a man of the company cried out, saying, Master, I
 beseech thee, look upon my son: for he is mine only child.
 39 And, lo, a spirit taketh him, and he suddenly crieth out;
 and it teareth him that he foameth again, and bruising him
 40 hardly departeth from him. And I besought thy disciples
 41 to cast him out; and they could not. And Jesus answer-
 ing said, O faithless and perverse generation, how long
 shall I be with you, and suffer you? Bring thy son hither.
 42 And as he was yet a coming, the devil threw him down,
 and tare him. And Jesus rebuked the unclean spirit, and
 healed the child, and delivered him again to his father.
 43 And they were all amazed at the mighty power of
 God.

If it were not so clearly indicated that there was a close connection in fact between this and

the preceding incident, one might regard the placing side by side of these two stories as a triumph of literary art. The contrast between the glory of the top of the mountain and the misery at the foot is so striking ; but it is the same Jesus who in the one case enjoys heavenly companionship, and in the other cures earthly suffering, and even, according to the Evangelist's view, quells hellish influence. This contrast is brought out very vividly in Raffaelle's great picture.

37. **next day.** As the Transfiguration took place at night, a few hours must have elapsed, possibly spent in rest, before the descent took place. As Luke writes for Gentiles he leaves out what was of special interest to Jews, Jesus' identification of the Baptist with Elijah.

38. **look.** With pity. **only child.** A characteristic Lucan addition.

39. The description of the disease is given in the current medical terms (Hobart). **teareth.** R.V. marg., "convulseth."

40. **disciples.** Probably the nine who had been left behind ; it may be the absence of Jesus so enfeebled their faith that they could not exercise the power entrusted to them (ver. 1).

41. **faithless and perverse generation** (cf. Isa. lxv. 2). Mark tells us that in the crowd were "scribes questioning with" the disciples. Jesus' severe rebuke would suggest that the father, who had the desire for the cure but not confidence that the cure could be wrought, was being used as a tool by these wily foes of Jesus to discredit, if not Him, at least His disciples in His absence.

42. **healed.** So violent was the paroxysm, that the boy needed further care from Jesus besides

the cure of the epilepsy. **father.** Cf. vii. 15, viii. 55.

43a. Luke again spares the disciples by leaving out Jesus' rebuke.

Luke ix. 43b-45 (= Mark ix. 30-32 = Matt. xvii. 22, 23).

THE SECOND PREDICTION OF THE PASSION.

But while they wondered every one at all things which
44 Jesus did, he said unto his disciples, Let these sayings
sink down into your ears: for the Son of man shall be
45 delivered into the hands of men. But they understood
not this saying, and it was hid from them, that they
perceived it not: and they feared to ask him of that
saying.

The confession at Cæsarea Philippi was followed by the first prediction of the Passion, and so the manifestation of Jesus' glory on the Mount to the three disciples, and of His power at the foot to all, is followed by the second prediction.

43b. **wondered.** From this mood, so opposed to the attitude Jesus desired in His disciples, He arouses them by bringing them face to face with the real situation. It is not as the wonder-worker, but as the suffering Saviour He desires them to know, trust, and follow Him.

44. **Let these sayings, etc.** The sentence means: If you do not quite understand My words now, store them up in your memory till you can. Let the impression of My words be deeper than that of My miracles. **delivered.** This is an additional feature of the prediction. Had Judas given any sign of his mood after the first pre-

diction, which led Jesus to expect that He would be betrayed by a disciple? But the word may also mean that God in the fulfilment of His will would leave Him in the hands of men.

45. hid from them. A Hebraism (cf. Ezek. xxii. 26) found only here in the N.T. **that they.** Luke regards the misunderstanding of the disciples as included in the Divine plan. Had they understood, the course of events might have been different. It is safer for us to emphasise how much the sorrow of Jesus was deepened by His loneliness. His disciples stood aloof from Him when their companionship would have meant most to Him. **feared.** Probably they shrank from hearing more clearly and fully the disappointment of all their hopes, the defeat of all their aims.

Luke ix. 46-48 (= Mark ix. 33-37 = Matt. xviii. 1-5).

THE CHILD AS THE TEST OF DISCIPLESHIP.

46 Then there arose a reasoning among them, which of **47** them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, **48** and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

The inability of the disciples to understand Jesus' prediction of His Passion was due to their preoccupation with expectations of their own about the Messiahship. They expected an earthly kingdom, and their ambition for the highest places in it turned them into rivals and disputants.

Jesus kindly yet firmly rebuked their spirit. Matthew and Mark place this incident on the return to Capernaum from Cæsarea Philippi.

46. **reasoning among them.** It was not silent, but became altogether vocal. Possibly Jesus' choice of the three on several occasions, or the commendation of Peter may have provoked the dispute.

47. **the thought of their heart.** Probably each thought he deserved to be the greatest; but in all their discussions few, if any, would blurt that belief out quite frankly, but they would champion one another's claims. **child.** Cf. x. 21, xvii. 2, xviii. 16. **by him.** R.V., "by His side," in the place of honour, and as Jesus was surrounded by the disciples, "in the midst" of them.

48. Luke (again sparing the disciples) does not here give the saying about the necessity of the conversion of the disciples, and their becoming as little children, but gives a concrete instance of the kind of spirit Jesus desires, and will reward. Men ambitious about high office in an earthly kingdom would think a child beneath their notice, and would give him no welcome (cf. xviii. 15-17). **this child.** Or humble believers such as he. **in my name.** Not from a natural love of children merely, but recognising his relationship to Jesus. **me . . . him that sent me.** Lowliness is the way to human greatness, humility the condition of Divine communion. **least.** Gr. "lesser," in a lowly position. Not **shall be**, but "**is**" **great.** Not greatest, for in the Kingdom there is no ambition and rivalry.

Luke ix. 49, 50 (= Mark ix. 38-40).

INTOLERANCE REBUKED.

49 And John answered and said, Master, we saw one casting out devils in thy name ; and we forbad him, because he 50 followeth not with us. And Jesus said unto him, Forbid him not : for he that is not against us is for us.

Jesus' rebuke of ambition and commendation of humility set John's conscience a-working. He and possibly his brother James, probably when sent out on the mission, had refused a welcome to a disciple not of their company, whom they had found using the name of Jesus in exorcisms, and had asserted their exclusive right so to use it. He confesses what he now recognises may have been an error. Another connection of thought, however, is also possible. Jesus had given His name as the reason for welcoming the child. John is sure that such a use of the name as this man made was illegitimate, and that Jesus' requirement could not apply to this case. Possibly he spoke expecting approval of his action from Jesus. Jesus shows that humility goes together with charity and tolerance (cf. Num. xi. 29).

49. **in thy name** (cf. Acts iii. 6, xvi. 18, and especially xix. 13-16). The name here was sincerely and successfully used. **forbad him**. "tried or continued to forbid."

50. **Forbid... not.** "cease to forbid" (cf. on vii. 13). **he that is not against us** (R.V., "you") **is for us** (R.V., "you"). The contrary is stated in the saying, "He that is not with Me is against Me" (xi. 23). But there is no contradiction. Each man should recognise that for himself neutrality is

hostility to Jesus' cause, but should be prepared to admit as regards others that they may not be hostile to Jesus even if they do not identify themselves with Him in just the way he himself does.

This ends the first main division of Luke's Gospel, and is the close of the Galilæan ministry as he records it, for the most part guided by Mark's narrative.

IV. THE "TRAVEL DOCUMENT"

(LUKE ix. 51–xviii. 14).

At this point, ix. 51, Luke leaves the guidance of Mark, and does not return to it till xviii. 15. This section contains a great deal of material peculiar to him, as well as much that he has, in common with Matthew, derived from Q. Although some scholars have spoken of the "travel document," this must not be understood as a single literary source, but a combination of various literary sources and oral traditions. The justification for the name is that Jesus is supposed to be on His way from Galilee to Judæa and Jerusalem, and is travelling in Samaria and Peræa. Luke gives no clear enough indication that he knows himself to be recording three distinct journeys, although ix. 51, xiii. 22, and xvii. 11 suggest this (see Introduction, p. 23). The indications of time and place are vague throughout; for as soon as Luke left Mark's leading, he had no definite information about the order of events to guide him.

(A) THE FIRST SECTION (ix. 51-xiii. 21).

Luke ix. 51-56.

THE SAMARITAN VILLAGE.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to
52 Jerusalem, and sent messengers before his face : and they went, and entered into a village of the Samaritans, to make
53 ready for him. And they did not receive him, because his
54 face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from
55 heaven, and consume them, even as Elias did ? But he turned, and rebuked them, and said, Ye know not what
56 manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

As the previous section closed with an instance of the intolerance of the disciples James and John, so does this section open. As the ministry in Galilee began with the rejection in Nazareth, so does this ministry in Samaria and Peræa begin with a refusal of hospitality.

51. **when the time was come.** Far better R.V. marg., "when the days were being fulfilled," for this brings out a characteristic idea that a time was divinely allotted to Jesus' ministry in all its stages. **he should be received up.** Lit., "of His assumption" into heaven, the Ascension. **he stedfastly set his face.** A Hebraism (cf. Jer. xxi. 10; Ezek. vi. 2; Isa. l. 7).

52. **sent messengers.** A precaution against an

unfriendly reception. **the Samaritans.** The direct route to Jerusalem from Galilee was through Samaria, but, owing to the hostility of Jew and Samaritan, the longer route by Peræa was generally preferred.

53. On this occasion the Samaritans justified the Jewish prejudice against them. Jesus' evident intention to go up to worship in Jerusalem explains this churlishness, for the Samaritans had a rival temple at Mount Gerizim.

54. **even as Elias did.** Is rightly omitted in R.V. (cf. 2 Kings i. 10). But the sight of Elijah on the Mount may have suggested an imitation of his action to the two brothers, who showed that they deserved the epithet "sons of thunder" (Mark iii. 17).

55, 56. The R.V. rightly omits the two sayings of Jesus given in the A.V., as insufficiently attested by the MS. evidence; and their authenticity in this place cannot be maintained, although they may be genuine sayings of Jesus.

55. **turned.** He seems to have been walking ahead of the company of disciples.

56. **another village.** It is uncertain whether Jesus tried another Samaritan village, or abandoned His attempt to reach the Samaritans.

Luke ix. 57-62 (cf. Matt. viii. 19-22).

WAVERING FOLLOWERS.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whither-
58 soever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man

59 hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first 60 to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee: but let me first go bid them farewell, which are at 62 home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

This passage deals with three wavering followers. Matthew mentions two of these cases, and places the incident at an early stage in Jesus' Galilæan ministry, between the cure of Peter's wife's mother and the storm on the lake. The common material of the two Evangelists Harnack assigns to Q. But Luke adds a third case, for which there is no parallel in Matthew or Mark. The severity and urgency of Jesus' demand fits in better with the "storm and stress" of the close of the ministry than with its "joyous spring." If He was Himself going up to Jerusalem to die, we can understand better His requirement that His disciples should deny themselves, take up their cross and follow Him. Luke grouping these incidents together here does not necessarily imply that he assigned them to the same day; the arrangement is according to subject, not time.

57. **a certain man.** Matthew calls him a scribe. He makes a sincere, but, as Jesus' answer shows, an insufficiently considered offer.

58. **nests.** Gr. "lodging-places" = "roosts." **not where to lay his head.** The situation in Luke gives its full meaning to the words, as that in Matthew does not. The saying is to be taken literally, and not figuratively, as Dr. Bruce

suggests: "Jesus had no place where He could lay His head in the *religion* of His time" (*Expositor's Greek Testament*, i. p. 142). Jesus was homeless, and required His disciples to be; that He enjoyed the hospitality of friends sometimes does not contradict this statement. The saying amounts to this: "Count the cost."

59. **another.** Matthew tells us that he was a disciple. Jesus discourages a volunteer; He seeks to enlist one yet undecided, but He must have seen something in them to justify the summons. **go and bury my father.** If the request is to be taken literally, Jesus' answer shows how completely He Himself subordinated all earthly relationships to the claims of the Kingdom, and how intense was His absorption in His present purpose. The demand was not harsh or unkind, although it may appear so, if we apply another standard of relative value than He did. If what the man meant was that he would stay at home till his father died, his was a frivolous and almost insulting reply to such a summons.

60. The answer can be taken in two ways: "Leave the spiritually dead to bury the physically dead," or "Let the spiritually dead bury the spiritually dead." In the one case Jesus states the fact of the father's death, in the second He pronounces judgment on his religious condition. The former is the probable sense. There are plenty indifferent to the Kingdom who can attend to such duties; one interested in it can abandon them for service of a greater worth and a higher claim. There may have been something in the disciple's mood which made it imperative that he should not go back to his home, but should be

forced to instant decision for Jesus. The charge given shows a special capacity that might not be used as it ought.

61. The third candidate, mentioned by Luke alone, "offers himself like the first, but makes conditions like the second" (Godet). **bid farewell.** Cf. Elisha (1 Kings xix. 20), and contrast Matthew (v. 28).

62. Jesus adopts a common proverb (Hesiod, Pliny). **looking back.** Cf. xvii. 31, 32; Phil. iii. 13. **fit.** Literally, "well-placed." A divided interest would spoil the discipleship. There is no ground for the conjecture that this man was Matthew or Luke himself. Probably Luke places these dealings with candidates as an introduction to the mission of the Seventy, which follows.

Luke x. 1-20 (cf. Matt. ix. 37-x. 15, 40, xi. 21-24).

THE MISSION OF THE SEVENTY.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every 2 city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his 3 harvest. Go your ways: behold, I send you forth as 4 lambs among wolves. Carry neither purse, nor scrip, nor 5 shoes: and salute no man by the way. And into what- soever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon 7 it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from 8 house to house. And into whatsoever city ye enter, and

they receive you, eat such things as are set before you : 9 and heal the sick that are therein, and say unto them, The 10 kingdom of God is come nigh unto you. But into what- soever city ye enter, and they receive you not, go your 11 ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding be ye sure of this, that 12 the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for 13 Sodom, than for that city. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sack- 14 cloth and ashes. But it shall be more tolerable for Tyre 15 and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shall be thrust 16 down to hell. He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me 17 despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject 18 unto us through thy name. And he said unto them, I 19 beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by 20 any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven.

This incident is recorded by Luke alone ; but need not for that reason be regarded as un-historical, for Mark is concerned only with the Galilæan ministry, and Matthew, using Mark's framework, is interested almost exclusively in Jesus' teaching. Luke alone records attempts to reach Samaria and Peræa, and that Jesus made the attempts is not at all improbable. The

instructions are almost exactly the same as those given to the Twelve, and recorded in Matthew; and here the two Evangelists have probably been drawing on their common source Q. The circumstances would call for similar instructions. Tradition would probably be unable to keep distinct the instructions given on two such occasions. Luke found the sayings of Jesus in Q without probably any definite indication of the occasion of utterance, and gave them what seemed an appropriate setting. While the Gentiles are not expressly mentioned as included in the mission, yet the prohibition to the Twelve of Matt. x. 5, 6 ("Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel") is absent. The population of Samaria and Peraea was more mixed, and so it is likely that Gentiles would be reached. This wider scope of the mission seems to be implied in the number *seventy*, which was probably suggested not by the seventy elders who helped Moses, or by the seventy members of the Sanhedrin, but by the Jewish tradition of "the number of the nations of the earth" (Gen. x.). Plummer (p. 269) suggests that the mission took place at the time of the Feast of Tabernacles, when in the sacrifices "there were seventy bullocks to correspond to the number of the seventy nations of the world" (Edersheim, *The Temple*, p. 240). This passage in Luke illustrates his universalism.

1. **the Lord.** One of the signs of later theological ideas in the Gospel. **appointed.** Not as the Twelve for permanent, but for temporary service, yet a more important mission than in ix. 52. **other.** Besides the Twelve (cf. ix. 1-6).

two and two. For companionship, and mutual counsel and help (cf. Mark vi. 7; Luke vii. 19; Acts xiii. 2, xv. 27, 39, 40, xvii. 14, xix. 22). **would come.** Better R.V., "was about to come."

2. Cf. Matt. ix. 37, 38. **would send forth.** "thrust"; with such urgency as Jesus had Himself just used.

3. Cf. Matt. x. 16. **lambs.** Matthew has "sheep."

4. **Carry**, etc. Also an instruction for temple-worshippers. **shoes.** Except these on the feet. **salute.** No delay on the journey was to be allowed, as there was need of haste.

5. Cf. Matt. x. 12. A house reached, the usual salutation was to be offered. **peace.** Cf. ii. 14; John xx. 19.

6. **a son of peace.** A Hebraism, one devoted to peace (cf. John xvii. 12; Eph. v. 6). **turn to you again.** If the blessing of getting the greeting is not his, the blessing of giving it will be yours.

7. **the same house.** Better, "that very house" which welcomes your greeting. **eating and drinking.** Enjoying the hospitality offered without any hesitation, because **the labourer is worthy of his hire.** Matt. x. 10 has "his food." This saying is quoted in 1 Tim. v. 18, and seems to be introduced with the usual formula of citation from the O.T., "the scripture saith"; but this may apply only to the first quotation. **from house to house.** Time was not to be lost in social entertainments.

8. **eat such things.** Don't ask for other food than what is offered. The cause might be injured by greed, or discontent, or tactlessness.

9. **them.** Not the sick only (cf. Matt. xii. 28).

10. **streets.** A public warning is to be given in any city which as a whole has proved unfriendly.

11. For the symbolic action, see on ix. 5. The Kingdom had been brought nigh to bless, but, refused, left behind a judgment.

12-16. Luke here passes to sayings of Jesus Matthew gives in another context, immediately after the commendation of John the Baptist, and the comparison of the people to the children in the market-place. If Jesus had left Galilee, and this mission was in Samaria and Peræa, it is evident that Luke fails to give the proper historical setting. He is here guided by association of ideas. The instruction of the disciples regarding their treatment of places which did not receive them leads on to what Jesus had said about the cities that did not freely accept His message.

12. **Sodom.** Luke omits "and Gomorrah," although the two cities usually go together.

13. **Chorazin.** Mentioned only here and in the parallel in Matt. xi. 21. It may be the modern *Kerazeh*, about two miles from *Tell Hum*, generally identified with Capernaum. **mighty works.** Gr. "powers"; one of the N.T. words for miracles. **sackcloth.** A hair-texture used for clothing.

14. **But.** More emphatic R.V., "howbeit." Though both cities were guilty, your guilt is greater (cf. Isa. xxiii. ; Jer. xxv. 22, xlvi. 4; Ezek. xxvi. 3-7, xxviii. 12-24, for prophetic denunciations of Tyre and Sidon).

15. **which art exalted to heaven.** The R.V. is better, "shalt thou be exalted unto heaven?" It was the centre of Jesus' Galilæan mission.

Hades. The abode of the dead, not Gehenna,

the place of torment. Cf. Isa. xiv. 13-15. From the heights of pride to the depths of ruin—this is the threat. The whole region is now desolate, and it is difficult to discover the sites of these cities.

16. The Seventy are to realise that their mission is the judgment of the places they visit, for Jesus identifies God with Himself, and Himself with them (cf. Acts ix. 4). This not only shows the dignity, but also the responsibility of their task (cf. Matt. x. 40; John xiii. 20; 1 Thess. iv. 8; 1 Sam. viii. 7).

17-20. As Luke alone records the mission of the Seventy, so the account of the return is peculiar to him.

17. **returned.** Not all at once nor to the same place, as Jesus was moving about. **demons.** Their successful exorcism gave them more satisfaction than preaching the Gospel. Even though they acknowledged that the power was in His name, Jesus gently rebukes their satisfaction.

18. **I beheld Satan fallen as lightning from heaven.** A figurative expression of Jesus' confidence in the triumph of His cause over the forces of evil. It is not likely that any visionary experience is here referred to. **lightning.** Cf. xvii. 24; Matt. xxiv. 27. **heaven.** Not the abode of the blessed, but the place of pride and power. Taking *heaven* literally as the abode of the blessed, some expositors think Jesus is referring here to Satan's expulsion from heaven as a warning to the disciples not to indulge in pride. But this is not at all a probable interpretation.

19. The disciples' surprise showed that they had not realised that Jesus had entrusted them with authority to overcome all forces of evil. If they

had recognised His greatness more fully, they would not have been so satisfied with their success in this one conquest of evil. The saying seems to combine reminiscences of Ps. xci. 13 and Deut. viii. 15, and has some resemblance to Mark xvi. 17, 18, which is now generally admitted not to be authentic. The writer must admit that this and the preceding verse do not impress him as genuine sayings of Jesus. They are found in Luke only. Not only spiritual triumph, but even physical immunity seems to be here promised.

20. Great as these promised privileges are, there is something better. He who casts out demons may miss eternal life, and so the assurance of eternal life is better than power over demons. **because your names are written in heaven.** The figure is taken from O.T. (Isa. iv. 3; Ezek. xiii. 9; Dan. xii. 1), but gains higher meaning in N.T. (Phil. iii. 20; Heb. xii. 23; Rev. xiii. 8, xvii. 8, etc.). No absolute predestination to eternal life is taught in this assurance of citizenship in the Kingdom of God.

Luke x. 21-24 (cf. Matt. xi. 25-27, xiii. 16, 17).

THE JOY OF THE REVELATION OF THE FATHER.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good 22 in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son 23 will reveal him. And he turned him unto his disciples,

and said privately, Blessed are the eyes which see the
24 things that ye see: for I tell you, that many prophets and
kings have desired to see those things which ye see, and
have not seen them; and to hear those things which ye
hear, and have not heard them.

Luke connects with the return of the Seventy two utterances of Jesus which Matthew gives in different contexts. Jesus' own joy in His revelation of the Father is given by Matthew immediately after the woes on the impenitent cities. Jesus' congratulation of His disciples in their receiving this revelation Matthew gives in connection with Jesus' resolve to teach the people in parables, but to unveil the mystery of the Kingdom to his disciples. The association of ideas which leads Luke to connect the two utterances is obvious. The disciples as receiving share the joy of Jesus as giving the revelation of the Father. The context in Matthew does, however, seem more probable. But there is an utterance of Jesus absent from Luke, though given by Matthew in immediate connection with the first of the utterances which we are considering, which seems so congenial to his spirit and purpose, that if he had it in the common source Q his omission is almost inexplicable. It is the gracious invitation of Jesus to the labouring and heavy-laden to come to Him for rest (Matt. xi. 28-30).

21. **that hour.** R.V., "that same hour." Luke intends to connect the utterances closely with the return of the Seventy. **rejoiced in spirit.** R.V., "rejoiced in the Holy Spirit." There is no parallel to this expression. It was a divinely inspired exultation. Luke alone describes the mood. **thank,**

or "praise" (cf. Rom. xiv. 11, xv. 9). **Father.** The personal relation to Jesus is expressed first. **Lord.** The universal sovereignty follows. **hide.** Why does Christ praise God for this? Is it because learning and intellect are not made a condition of the revelation given in Him? or is it the Son's entire submission to the Father's will (cf. Rom. i. 22; 1 Cor. i. 19-31; 2 Cor. iv. 3, 4)? **the wise and prudent.** (R.V., "understanding"). In their own judgment—that is, the Scribes and Pharisees. **babes.** Simple and unlearned fishermen, tax-gatherers, as were the disciples. **seemed good.** "Well-pleasing"; lit., "goodwill it was in Thy sight." This is the Father's good pleasure.

22. This verse has been called "a slab of Johannine marble in the plain brick structure of the Synoptics." It is the fullest expression of Jesus' unique self-consciousness as Son of God found in the Synoptics, and justifies the Johannine doctrine (iii. 35, vi. 46, viii. 19, x. 15-30, xiv. 9, xvi. 15, xvii. 6-10). It is found in Matthew as well as Luke, and so goes back to their common source Q; and there is no good ground for challenging its authenticity. **delivered.** The concealing or the revealing of the Father is a trust and a task committed to Jesus by God. There is no claim of universal sovereignty here; but of entire filial dependence. **who the Son is.** Jesus was conscious that even His disciples could not understand Him. There was that in His relation to God which God alone could know. **who the Father is.** God had been revealed to others before, but in His character and purpose as Father only in the filial consciousness of Jesus. **will reveal him.** R.V. better, "willeth to reveal Him." What is the

Son's by nature, He imparts to men in grace. It is not an arbitrary but a voluntary function Jesus here claims.

23, 24. Another utterance of Jesus probably on another occasion, but easily connected in thought with the preceding.

23. **privately.** Was the previous utterance made in public? Matthew has "blessed are your eyes, for they see; and your ears, for they hear." Luke slightly alters the form of the first clause, and omits the second.

24. **prophets.** Cf. 1 Pet. i. 10, 11. **Kings.** Such as David, Solomon, Hezekiah; but Matthew has "righteous men" instead.

Luke x. 25-37 (cf. Mark xii. 28-34=Matt. xxii. 34-40).

THE GOOD SAMARITAN.

25 And, behold, a certain lawyer stood up, and tempted him, 26 saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest 27 thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as 28 thyself. And he said unto him, Thou hast answered right: 29 this do, and thou shalt live. But he, willing to justify him- 30 self, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him 31 half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other 32 side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he 34 was: and when he saw him, he had compassion on him, and

went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an
35 inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee.
36 Which now of these three, thinkest thou, was neighbour
37 unto him that fell among the thieves ? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Parable of the Good Samaritan is altogether peculiar to Luke, but the introduction to it has a close resemblance to Mark's and Matthew's accounts of one of the questions addressed to Jesus on the day of controversy in the last week in Jerusalem. But there are some differences, and it is quite probable that the same subject was discussed on different occasions. If we identify the two incidents, Luke must have had a variant tradition before him, as he is clearly not following Mark's account. The critic would be inclined to say that the question about "eternal life" reflected a later stage of Christian thought, but we find the same question in Mark's story of the rich young ruler (x. 17). Plummer holds that this parable is "not fiction, but history," as Jesus would not have attributed such conduct to priest and Levite without some ground in fact (pp. 285-286).

25. tempted. "Tested"; an evil intention is not necessarily involved. **what shall I do.** The legalist point of view, that eternal life is the reward of an act or acts of special moral merit, and not the necessary consequence of holy character. **inherit** (cf. Ps. xxv. 13, xxxvii. 9; Isa. lx. 21). The promise to Abraham is the ground of this hope.

26. Jesus refers him, even as the rich young ruler, to the Scriptures, the efficiency of which for moral guidance is also recognised in xvi. 29-31. **how.** "to what effect."

27. Quoted from Deut. vi. 4-5, xi. 13; and Lev. xix. 18. That the lawyer quoted the first command is not surprising, but that he quoted the second is, unless he already desired to lead up to the inquiry, **who is my neighbour?**

28. In Mark xii. 32 the praise is given by the scribes to Jesus. **do.** "continue to do" (cf. Rom. ii. 13, x. 5; Lev. xviii. 5).

29. **willing.** "desiring." **justify.** "put himself right"—that is, show that the matter was not so simple as Jesus' treatment suggested.

30. The parable answers the question, Who is my neighbour? and not the question, What shall I do to inherit eternal life? for Jesus requires piety as well as philanthropy. **answering said.** R.V., "made answer"; Gr. "took him up" to answer him. **going down.** From the higher grounds of Judæa to the level of the Dead Sea. **Jericho.** Twenty miles from Jerusalem. **thieves.** R.V., "robbers." For this danger the road was notorious then, and has been since. It runs through a desolate, uninhabited region. **stripped and wounded** (R.V., "beat"). More than usual brutality.

31. **chance.** Better, "coincidence." **priest.** It is conjectured that Jericho was a priestly city, and that he was returning home from taking his turn of ministry in the temple.

32. **came and looked on him.** R.V., "came and saw him," still more heartless conduct.

33. **Samaritan.** Scorned by the Jew as a

schismatic (cf. xvii. 16; John iv. 39-42), yet here presented as an example of how the Law was to be observed. The rebuke of Jewish exclusiveness, and possibly of the disciples' intolerance (ix. 54), is clearly intended. **came where he was.** Or "towards him" (Acts viii. 26, xvi. 7; Phil. iii. 14). **he had compassion.** Better R.V., "he was moved with compassion."

34. **bound up.** A doctor's interest is shown. **oil and wine.** Were so used for wounds. **beast.** Lit., "property," then "beast of burden" (Acts xxiii. 24; 1 Cor. xv. 39; Rev. xviii. 13).

35. **on the morrow.** "Towards the morrow" (Acts iv. 5). **pence.** See on vii. 41. **I.** Not the wounded man. **when I come again.** On my return journey.

36. Jesus here presses home the moral. He corrects the question. We should say, not "Who is my neighbour?" who has claim on me for neighbourliness? But "To whom can I prove neighbour?" whom is it my duty to help as neighbour?

37. The lawyer avoids using the hated word *Samaritan*. **shewed.** Lit. "did mercy" (cf. the question, ver. 25). Cf. i. 58-72. The phrase is a Hebraism peculiar to Luke.

Luke x. 38-42.

THE ONE THING NEEDFUL.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha 39 received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came

to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help
 41 me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things :
 42 but one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her.

The story is peculiar to Luke. The description of the two sisters is confirmed by the fuller narrative in John xi. This visit must have taken place when Jesus was on His way to, or from Jerusalem, although Luke does not mention the fact. The connection with the preceding incident may be chronological, as Bethany was on the way from Jerusalem to Jericho; or it may be by association of ideas. Ministry to bodily need is not the only or the highest service that one can render to another.

38. **village.** Luke does not seem to have known the name. **Martha.** The elder sister and the mistress of the house. That she was the widow of Simon the leper (John xii. 1, 2) is a mere guess.

39. **also.** Having given the welcome, she sat down to hear His teaching at His feet (cf. Acts xxii. 3). **Lord's.** See on vii. 13.

40. **cumbered.** Lit., "distracted"; thinking of one thing to do, then of another. **came to him.** R.V., "came up to him," impatiently. Her anger got the better of her respect, and she blames Jesus for taking up her sister's attention. **sister.** Used in reproach, the reason why she should have helped. **hath left me.** And is leaving me still.

41. **Martha, Martha.** The repetition expresses affection and concern (xxii. 31; Matt. vii. 21; Acts ix. 4). **careful.** R.V., "anxious," divided in

mind (cf. Matt. vi. 25; Luke xii. 11; Phil. iv. 6). **troubled.** In a bustle, the result of the anxiety.

42. R.V. margin, "Many ancient authorities read, 'but few things are needful, or one.'" If this be the correct reading, the meaning is, "Only a few dishes are needed," or rather, "I care for only one thing, and that Mary has chosen to give." Not yours in bustling about, Martha, but hers is "the good part" of ministering, not to My body's but My spirit's need for sympathy and understanding. It will not be taken from her now by My bidding her to help you, and it is of such a character that she will never lose it. Probably Jesus found Mary ready to listen when He spoke of His coming Passion—as the disciples were not.

Luke xi. 1-4 (cf. Matt. vi. 9-13).

THE LORD'S PRAYER.

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom
3 come. Thy will be done, as in heaven, so in earth. Give
4 us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Luke gives no indication of time or place, but the occasion is that Jesus was Himself praying (the Lucan characteristic touch). Matthew places the Lord's Prayer in the Sermon on the Mount. It is not likely that Jesus would give the prayer to His disciples twice, and that Luke invented this

context for it. Matthew, disregarding any context, associates it with Jesus' warning against Pharisaic prayer. Luke here follows the giving of the prayer by teaching on prayer some of which Matthew also gives in another part of the Sermon on the Mount. The longer form in the A.V. is due to the tendency in MSS. to harmonize the parallel passages in the Synoptics, and there can be no doubt that the shorter form of the R.V. is the authentic in Luke.

2. Omit "Our," "which art in heaven," and "Thy will be done as in heaven, so in earth," inserted here from the version of the prayer in Matthew. It is more probable that Matthew expanded the original form than that Luke abridged it. **Our.** Adapts the prayer for public worship. **which art in heaven.** Expresses in a characteristically Jewish way the reverence for God which the address **Father** might seem to lack. **Thy will be done, as in heaven, so in earth.** Explains in what way, by what means the Kingdom can come. **Father** is in O.T. used in reference to the nation (Deut. xxxii. 6; Isa. lxiii. 16; Jer. iii. 4, 19, xxxi. 9; Mal. i. 6, ii. 10), but in Apocrypha of individuals (Tob. xiii. 4; Wisd. ii. 16, xiv. 3; Ecclus. xxiii. 1-4, li. 10). Jesus gave the right to men to reckon themselves sons (John i. 12, iii. 3; Rom. viii. 23; Gal. iv. 5). **Hallowed.** "treated as holy" (Isa. xxix. 23; Ezek. xx. 41, xxxviii. 23; 1 Pet. iii. 15). **name.** God as revealed and related to man. **kingdom** may mean rule or realm. If the former, the petition is for God's supremacy on earth.

3. **day by day.** A.V. marg., "for the day." **our daily bread.** R.V. marg., "Gr. our bread

for the coming day." The Greek word of which these two renderings are given is found here only, and its meaning has not yet been settled by scholars.

4. **sins.** Matthew has *debts*. This Luke himself supports in what follows, but **sins** is used in LXX of Ps. xxv. 18, and would be less ambiguous for Gentiles. **for we also.** R.V., "for we ourselves also," a statement of fact. Matthew has "as we also," a standard of judgment. **every one that is indebted.** Matthew is simpler, and probably the original form was "our debtors." **lead us not.** Better R.V., "bring us not." The leading is not here emphasised. It is God's dealing with man in providence which is referred to. "Bring us not into the circumstances which will be the occasion of temptation." While it is natural for us to desire to avoid the trial (and Jesus was doubtless thinking of the proved weakness of His disciples, cf. xxii. 40, 46), it may be of advantage to us (cf. Jas. i. 12). This petition has often been felt a difficulty; but it is not God who tempts, or makes the circumstances into which He brings us temptations. That lies in our moral weakness. The very circumstances may develop our moral strength. **Omit but deliver us from evil,** inserted from Matt. vi. 13. This too seems an expansion of the preceding. If we are brought into circumstances that tempt, let us be delivered from *evil* (or "the evil one"). In Luke the doxology is left out, and the best authorities omit it in Matt. vi. 13. It is undoubtedly a later addition to fit the prayer for liturgical uses.

Luke xi. 5-13 (cf. Matt. vii. 7-11).

IMPORTUNITY IN PRAYER.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, 6 Friend, lend me three loaves ; for a friend of mine in his journey is come to me, and I have nothing to set before 7 him ? And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with 8 me in bed ; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give 9 him as many as he needeth. And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; 10 knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and 11 to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a 12 serpent ? or if he shall ask an egg, will he offer him a 13 scorpion ? If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

Having begun, Luke continues to deal with the subject of prayer. First he gives a parable which is not found elsewhere, and then he draws from Q sayings of Jesus found also in Matthew. A similar parable is that of the Unjust Judge (xviii. 1-8), in both of which God's unwillingness to bless is overcome by human importunity. The unwillingness is only apparent, and we must not press the comparison of God to a churlish neighbour or an

unjust judge too literally. The point of each parable is that continuance in prayer secures the object desired.

5. Jesus appeals to common experience to illustrate truth. The construction is grammatically very irregular, but the sense is clear. **midnight.** It is usual to travel at night to avoid the heat. **lend.** As a friendly act, and not as a matter of business.

7. **Trouble me not.** Hospitality is a duty in the East; not the gift, but the trouble of getting it, is grudged. Some scholars have found a touch of humour in the description here.

8. **importunity.** "shamelessness" (cf. Eccl. xxv. 22).

9. **I.** Confirm what the parable shows. **Ask, seek, knock.** The climax of importunity.

10. **it shall be opened.** Why future after two presents? Matt. vii. 8 has present.

11, 12. The R.V. brings out more clearly the irregular construction of the original, and there is also some uncertainty about the reading. R.V. marg., "Some ancient authorities omit *a loaf and he give him a stone? or.*" "A stone for a loaf" seems to have been a proverbial expression. **serpent.** Gr. "scorpion" (x. 19; Rev. ix. 3). When coiled up, it is egg-shaped.

13. **being evil.** By nature, from origin. **heavenly.** Literally, "out of heaven." He is in heaven, and gives out of heaven. **Holy Spirit.** Matthew has "good things." Luke, who does lay great stress here and in Acts on the Holy Spirit, probably defined the more general term.

Luke xi. 14-26 (= Mark iii. 22-27 = Matt. xii. 22-30, 43-45; cf. Matt. ix. 32-34).

THE DIVIDED KINGDOM.

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb
15 spake ; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the
16 devils. And others, tempting him, sought of him a sign
17 from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house divided against a house falleth.
18 If Satan also be divided against himself, how shall his kingdom stand ? because ye say I that cast out devils through
19 Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be
20 your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
21 When a strong man armed keepeth his palace, his goods
22 are in peace : but when a stronger than he shall come upon him, and overcome him, he taketh from him all his
23 armour wherein he trusted, and divideth his spoils. He that is not with me is against me : and he that gathereth
24 not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest ; and finding none, he saith, I will return unto my house
25 whence I came out. And when he cometh, he findeth it
26 swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself ; and they enter in, and dwell there : and the last state of that man is worse than the first.

Mark does not report the cure that was the occasion, but the charge itself (iii. 22-27). Matthew duplicates the incident. First he records the cure of a demoniac, the testimony of the multitude,

“It was never so seen in Israel,” and the Pharisees’ charge (ix. 32-34). Next he gives a fuller version. The demoniac was “blind and dumb,” and his cure involved that he both “spake and saw.” The multitude in their amazement ask, “Is not this the Son of David?” The Pharisees’ charge is repeated, and then follows Jesus’ teaching about the divided kingdom, city, or house (xii. 22-30). Matthew and Mark then follow on with the warning against the sin that cannot be forgiven, which Luke gives in another context (xii. 10). Luke combines the Marcan report with material drawn from Q, as does also Matthew. He adds from Q the figurative saying about the return of the unclean spirit, which Matthew places after Jesus’ sayings about Jonah and Solomon.

14. **devil** . . . **dumb**. So described because the demon was supposed to be the cause of the dumbness. Matthew has “blind” also. **marvelled**. How could exorcism be practised on one who could not hear (nor see, according to Matthew)?

15. **some of them**. Mark says “scribes,” Matthew “Pharisees.” For Gentiles this detail would have no special interest. **Beelzebub**. The Vulgate spelling. *Bezeboul* is the best attested reading here in the Greek MSS. The name is not found elsewhere in O.T. or N.T., but the meaning is “Lord of flies.” This was a deity at Ekron. It is uncertain whether the Jews regarded Beelzebub as the same as Satan, or ranked him as a subordinate demon.

16. This verse seems to be out of place here, and Mark gives the same demand (viii. 11) in the section which Luke omits between the feeding of the five thousand and the confession (see on viii. 17).

Jesus' discourse has nothing to do with this demand.

17. **a house divided against a house falleth.** Better R.V., "and house falleth upon house," for there is no **divided** in the Greek. The fall of house on house is one of the results of the desolation of a kingdom. Luke does not, like Matthew and Mark, introduce a divided house as a parallel to a divided kingdom. To these two Matthew adds a city as well.

18. The same law applies to Satan's dominion: division spells disaster. **Because ye say.** We must supply, "I say this."

19. This is what is known as an *argumentum ad hominem*. The Jewish exorcists assumed that they could cast out demons (cf. Acts xix. 13). Jesus does not commit Himself to the reality of their cures. But He assumes for argument that this is the case; what follows? Are they also in alliance with Satan? If not, why make such a charge against Him? Either they and He are guilty, or guiltless. Jesus does not, of course, put His cures on the same level as theirs.

20. He now states the difference between Him and these exorcists. **with the finger of God.** Matthew has "in the spirit of God." This is a "Hebraistic anthropomorphism."

21. **a.** R.V., "the." Satan is intended. For the parable, cf. Isa. xlix. 24-26. **palace.** R.V., "court," or homestead.

22. **a stronger,** *i.e.* Christ (cf. Col. ii. 15). **all his armour.** R.V., "his whole armour." Gr. "panoply" (cf. Eph. vi. 11). **spoils,** *e.g.* demoniacs (cf. Isa. liii. 12).

23. In the conflict between Christ and Satan

none can be neutral (see on ix. 50). **gathereth.** A flock or band rather than seed or fruit.

24-26. This saying might pronounce judgment on the Jewish exorcisms as having only a temporary effect; but more probably it expresses figuratively the truth that the abandonment of sin must be followed by the pursuit of truth, if there is to be no reaction.

24. **dry.** R.V., "waterless." The desert was thought the haunt of demons. **rest.** From wandering (cf. Gen. viii. 9). **finding none** may go with **seeking rest.**

25. **swept and garnished.** To attract an occupant.

26. **seven.** Cf. viii. 2. **dwell there.** The evil state becomes permanent (xiii. 4). **worse than the first** (Matt. xxvii. 64; 2 Pet. ii. 20; Heb. x. 29; John v. 14). Luke omits the immediate application to that generation.

Luke xi. 27, 28.

THE TRULY BLESSED.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps
28 which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

This incident, recorded by Luke alone, illustrates his interest in women and motherhood (see Introduction, p. 26). Any wonderful work or gracious utterance might call forth such an exclamation as the woman's, and there is no reason why it should be placed in this context rather than in many

another. Whether Luke had any knowledge of the particular occasion or not does not appear. Matthew (xii. 46) introduces at this point in his narrative the visit of Mary and Jesus' brethren, which Luke places earlier (viii. 19-21).

27. these things. The reply of Jesus to the charge (14-23), or His warning to His generation (24-26), if this is the original context. **Blessed.** A Rabbinic passage represents Israel as welcoming the Messiah with the words, "Blessed the hour in which the Messiah was created; blessed the womb whence He issued; blessed the generation that sees Him; blessed is the eye that is worthy to behold Him" (quoted by Plummer, p. 306, from Edersheim). It is a woman's, a mother's utterance.

28. Yea rather. Corrects without contradicting rather than confirms the utterance to which the answer is being given. **blessed** (cf. viii. 21). Spiritual kinship is better than physical kindred. **word of God.** Cf. on viii. 11. **keep it.** Cf. vi. 46-59, and Jas. i. 22-25.

Luke xi. 29-32 (= Mark viii. 11, 12 = Matt. xii. 38-42).

THE SIGN FROM HEAVEN REFUSED.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas 30 the prophet. For as Jonas was a sign unto the Ninevites, 31 so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and, behold, a greater than Jonas is here.

Mark records the demand for a sign by the Pharisees on Jesus' coming into the parts of Dalmanutha, after the feeding of the five thousand, and Jesus' refusal with deep emotion to grant any such sign. Matthew and Luke probably draw this fuller utterance from Q. Matthew gives the occasion of the demand for a sign, which Luke does not. It looks as if ver. 16 had strayed from this place, as the immediate context has no reference to the demand then recorded.

29. sign. Some wonderful proof of Jesus' claims, such as His works of healing were not regarded as affording ; but Jesus would not coerce faith. **Jonah.** Luke seems to refer only to Jonah's preaching of repentance : Matthew adds (ver. 40), "for as Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth," but in ver. 41 states that "the men of Nineveh repented at the preaching of Jonah," thus agreeing with Luke. It is almost certain that ver. 40 in Matthew is "a gloss which formed no part of the original saying, but was introduced, very naturally though erroneously, by the author of our present Gospel" (Sanday, *Bampton Lectures*, p. 433). Jesus did not speak thus in public about His resurrection. If the saying were authentic, it would not settle the question whether the story of Jonah is fact, as on these questions Jesus not only used the language, but also shared the knowledge of His age.

31. This seems to be displaced ; there is no good reason why the reference to Jonah should thus be broken in two by this reference to another. This utterance presents four contrasts : the Jews and the queen of the south (a heathen) ; these "wise" men (scribes and Pharisees) and this woman ; the distance she had to come ("the ends of the earth"), and the presence of the teacher in their midst ("here") ; Jesus, the "greater," and Solomon. **south.** Sheba was in South Arabia, at the limits of the world as then known (cf. Ps. ii. 8).

32. **the.** Omitted in Greek. **at.** Lit., "in accordance with" ; they made their aim what the preacher sought (cf. 2 Tim. ii. 26). **preaching.** The message preached. For the whole utterance, cf. the woes in x. 12-16.

Luke xi. 33-36 (cf. viii. 16 ; **Mark iv. 21** ; **Matt. v. 15, vi. 22, 23**).

DARKNESS AND LIGHT.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick,
 34 that they which come in may see the light. The light of the body is the eye : therefore when thine eye is single, thy whole body also is full of light ; but when thine eye is
 35 evil, thy body also is full of darkness. Take heed there-
 36 fore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Mark has a question, corresponding in substance to ver. 33, just after the Parable of the Sower, and followed by the saying of the revelation of the

secret. Luke has already given this saying in the same context as Mark in viii. 16. Matthew gives the saying in connection with the description of the disciples as the light of the world in v. 14. The sayings in vers. 34-36 are drawn from Q, and are given by Matthew in the Sermon on the Mount (vi. 22, 23); but there are very striking differences in the reproduction by the two Evangelists of the original utterance.

33. **candle.** R.V., "lamp." **secret place.** R.V., "cellar." **a bushel.** R.V., "the bushel." Most households would have one such measure, equal to about a peck. **candlestick.** R.V., "stand."

34. **light.** R.V., "lamp"; same word as in ver. 33. **single.** Sound, healthy. **evil.** Diseased. The eye does not give the light, but sees the light; and the body moves in the light when the eye sees clearly, but in darkness, when the eye is dim; so the inward vision of the truth is sufficient for guidance of the life without any such outward signs as are demanded. The light of truth shone in Jonah and Solomon, and the men of Nineveh and the queen of the south had the inward vision to receive the light.

35. An appeal to the hearers to examine themselves whether this inward vision of a clear conscience was theirs or had been distorted by prejudice or unbelief.

36. This tautological statement is not like the clear-cut sayings of Jesus, but the Evangelist's paraphrase. Let the conscience be thoroughly enlightened, it will afford the sure guidance needed without any other sign.

Luke xi. 37-41 (cf. Matt. xxiii. 25, 26).

TABLE-TALK.

37 And as he spake, a certain Pharisee besought him to dine
 38 with him: and he went in, and sat down to meat. And
 when the Pharisee saw it, he marvelled that he had not
 39 first washed before dinner. And the Lord said unto him,
 Now do ye Pharisees make clean the outside of the cup
 and the platter; but your inward part is full of ravening
 40 and wickedness. Ye fools, did not he that made that
 41 which is without make that which is within also? But
 rather give alms of such things as ye have; and, behold,
 all things are clean unto you.

Ver. 39 corresponds to one of the woes in Matthew's report of the final denunciation of the scribes and Pharisees, and probably comes from Q; but Luke is alone in recording the occasion of the saying, and in the practical application of the warning in enforcing almsgiving. It is not improbable that either the first Evangelist collected in his record all the sayings of Jesus against the Pharisees, or that Jesus Himself repeated the charges He had to make against them.

37. **dine.** Gr. "breakfast." Cf. vii. 36 for a similar invitation from a Pharisee.

38. **marvelled.** Jesus seems to have divined his thoughts. **washed.** Lit., "baptized." This need not mean here "total immersion." For ceremonial cleansing the washing of the hands was enough. The Pharisees attached great importance to the removal of all possible defilement before taking food. Cf. Mark vii. 3, 4. Luke does not record the similar complaint made against the disciples

and Jesus' defence, in which He virtually set aside all the laws of ceremonial purification.

39. **Now.** "at the present time," or "in this case," or "as a matter of fact." **inward part.** The heart or soul. In Matthew the outside of the cup is contrasted with the inside, which is filled with meat and drink wrongly got and wrongly used. **ravening.** R.V., "extortion." The Pharisees forced gifts from others, and indulged themselves.

40. **fools.** Cf. xii. 20 and Rom. ii. 20; 1 Cor. xv. 36; 2 Cor. xi. 16, 19, xii. 6, 11; Eph. v. 17. **did not.** Has not the world and the soul one Maker; why so careful about bodily cleanness, so careless of the soul's purity?

41. **such things as ye have.** Better R.V., "these things which are within." Luke reverts to the original form of the saying: Give of the contents of cup and platter in charity, and that will be the better cleansing of both.

Luke xi. 42-54 (cf. Matt. xxiii. 1-36).

WOES ON PHARISEES AND SCRIBES.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave 43 the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the 44 markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that 45 walk over them are not aware of them. Then answered one of the lawyers, and said unto him, Master, thus saying 46 thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one

47 of your fingers. Woe unto you ! for ye build the sepulchres
48 of the prophets, and your fathers killed them. Truly ye
bear witness that ye allow the deeds of your fathers : for
they indeed killed them, and ye build their sepulchres.
49 Therefore also said the wisdom of God, I will send them
prophets and apostles, and some of them they shall slay
50 and persecute : that the blood of all the prophets,
which was shed from the foundation of the world, may be
51 required of this generation ; from the blood of Abel unto
the blood of Zacharias, which perished between the altar
and the temple : verily I say unto you, it shall be required
52 of this generation. Woe unto you, lawyers ! for ye have
taken away the key of knowledge : ye entered not in your-
53 selves, and them that were entering in ye hindered. And
as he said these things unto them, the scribes and the
Pharisees began to urge him vehemently, and to provoke
54 him to speak of many things : laying wait for him, and
seeking to catch something out of his mouth, that they
might accuse him.

The woes in this passage are not likely to have been spoken on the same occasion as the previous utterance. That was appropriate to the circumstances. These would surely have been out of place when Jesus was enjoying a Pharisee's hospitality. They clearly belong to the later period of open hostility. It is the association of ideas that has given this passage its place here. It is taken from Q.

42. **But.** In contrast to the charity commended there is a scrupulous tithing, instead of righteousness to men and love to God. **rue** is exempted in the Talmud from the tithe. The Pharisees went beyond the requirement of the Law. **pass over.** Lit., "pass by" (cf. xviii. 37 ; Acts xvi. 8); that is, "neglect" (cf. xv. 29). **judgment.** A Hebraism, "the dis-

tinction between right and wrong." to have done. Jesus does not forbid the tithing even if it go beyond the Law, only the substitution of it for moral duties.

43. **love.** "highly value" (John xii. 43). **the uppermost seats.** R.V., "the chief seats"; on a bench round the ark, and facing the congregation. **greetings.** R.V., "salutations"; which probably would express profound respect for the supposed sanctity of the Pharisee.

44. **graves.** R.V., "tombs." As contact involved defilement (Num. xix. 16), it was usual to whitewash the tombs. But if this was not done, defilement might be unwittingly contracted. Thus the Pharisees, believed to be good men, might morally defile others. In Matt. xxiii. 27 the contrast is between the whitewash outside and the defilement within.

45. **lawyers.** See on vii. 30. While most of the scribes were Pharisees, not all the Pharisees were scribes. **reproachest.** Rather "insultest" (xviii. 32; Acts xiv. 5; 1 Thess. ii. 2). **us also.** As exponents of the Law which the Pharisees so scrupulously observe according to our guidance.

46. **lade with burdens.** Literally, "burden with burdens," or "lade with loads." The scribal interpretation of the Law made its demands more minute, rigid, and oppressive, and increased the difficulty of keeping it. **touch.** Either: you do not help others to bear these burdens, or you evade the bearing of them yourselves. The casuistry of the scribes devised many ways of escaping the obligations of the Law.

47, 48. The fuller version of Matt. xxiii. 30 brings out the meaning. Ostentatiously expressing their

reverence for the prophets in looking after their tombs, they show by their neglect of the prophetic teaching, in the spirit of their interpretation of the Law, that they are spiritually as well as physically the descendants of those who persecuted the prophets (cf. Acts vii. 52), and would have approved the action of their fathers.

49. **Therefore.** Because of your action, the woe upon you is confirmed by the **wisdom of God**. Matthew gives the words that follow as Christ's own (xxiii. 34). It is not likely Jesus would describe Himself, nor is there any evidence that others described Him as *the wisdom of God* (cf. 1 Cor. i. 24, 30). Some scholars hold that this is a quotation from some lost book, and to this there is no decisive objection. Less likely is it that Jesus used this personification for a paraphrase of "God in His wisdom," as Plummer suggests (p. 313). **apostles.** Messengers here not in the technical use for the Twelve.

50. Sharing the spirit, this generation deserves the punishment of the persecutors of God's messengers. **foundation of the world.** Cf. Heb. iv. 3, ix. 26; Rev. xiii. 8, xvii. 8. **this generation.** The destruction of Jerusalem is meant.

51. **Abel** (Gen. iv. 10), **Zacharias** (2 Chron. xxiv. 22). The first and last murders mentioned in the Jewish canon. Zachariah was the son of Jehoiada and not of *Barachiah* as in Matt. xxiii. 35. This is a slip, as the prophet was not murdered, at least there is no evidence for the fact. **temple.** R.V., "sanctuary"; Gr. "house," the Holy Place.

52. **the key of knowledge.** Not "knowledge as a key," but "the means of knowing." Both by their interpretation of the Law, which made its

observance practically impossible, and by their neglect of the people due to their contempt for them, the scribes hindered the religious life. **were entering.** "were always trying to enter" (cf. Matt. xi. 28; Rom. vii. 15).

53. from thence. In Luke's setting of the utterance this would mean the Pharisee's house. **urge him vehemently.** R.V., "press upon Him vehemently," or marg., "set themselves vehemently against Him." This may be taken literally, "they thronged Him"; or figuratively, "they took a grudge to Him." **provoke.** Lit., "to dictate what is to be learned by heart and recited"; here, "to ply with questions."

54. laying wait. Cf. Acts xxiii. 21. **catch something** (cf. Ps. x. 9). R.V. omits "that they might accuse Him," an early corruption of the text.

Luke xii. 1-12 (cf. **Mark iii. 28-30, viii. 15, xiii. 9-11;**
Matt. x. 17, 19, 20, 26-33, xii. 31-33, xvi. 6).

FEAR AND FAITH.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which
2 is hypocrisy. For there is nothing covered, that shall not
3 be revealed ; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in
4 closets shall be proclaimed upon the housetops. And I say unto you, my friends, Be not afraid of them that kill the
5 body, and after that have no more that they can do. But I will forewarn you whom ye shall fear : Fear him, which

after he hath killed hath power to cast into hell ; yea, I say
6 unto you, Fear him. Are not five sparrows sold for two
farthings, and not one of them is forgotten before God ?
7 But even the very hairs of your head are all numbered.
Fear not therefore : ye are of more value than many sparrows.
8 Also I say unto you, Whosoever shall confess me before
men, him shall the Son of man also confess before the
9 angels of God : but he that denieth me before men shall be
10 denied before the angels of God. And whosoever shall
speak a word against the Son of man, it shall be forgiven
him : but unto him that blasphemeth against the Holy
11 Ghost it shall not be forgiven. And when they bring you
unto the synagogues, and unto magistrates, and powers,
take ye no thought how or what thing ye shall answer, or
12 what ye shall say : for the Holy Ghost shall teach you in
the same hour what ye ought to say.

The discourse in this chapter, while containing portions peculiar to Luke, is for the most part derived from Q, and the contexts are found distributed in Matthew in the Sermon on the Mount (v.-vii.), the charge to the Twelve (x. 5-42), and the Prophecy of the Last Days (xxiv. 4-51). A few of the utterances are also found in Mark's Gospel. Luke assumes that the teaching was addressed to the multitude, when Jesus had got away from the Pharisee's house ; but there can be no doubt that either the Evangelist or his source combines sayings spoken on many different occasions. This first section (1-12) is mostly taken from Q, but has some parallels in Mark. It is an exhortation to disciples to confess their Master, and an encouragement to those who for their fidelity suffer.

1. **the mean time.** While the Pharisees pressed on Him. **an innumerable multitude.** R.V., "the many thousands (Gr. 'the myriads') of the multi-

tude"; hyperbole (cf. Acts xxi. 20). **first of all.** The disciples are addressed first, and then Jesus turns to the crowd. It is not likely that the phrase should go with **Beware**, as in R.V. marg. That is not the disciples' first duty. **leaven.** Usually a figure of evil influence (1 Cor. v. 6; Gal. v. 9), and to this use the parable in xiii. 20, 21 is an exception. **hypocrisy.** Lit., "play-acting," a vain semblance which will soon be exposed (ver. 2).

3. **Therefore.** The warning against hypocrisy, the revealing of things covered, is an encouragement to faithful confession by the disciples. Another meaning is possible. The exposure of the hypocrisy of the Pharisees will be due to the public diffusion of the disciples' message. **closets.** R.V., "inner chambers"; the "store chambers," well within the buildings, as the outer walls in the East could be easily dug through (cf. Matt. vi. 6, xxiv. 26). **housetops.** Where proclamations are still sometimes made (Isa. xv. 3; Jer. xix. 13).

4. **my friends.** This softens the warning. Jesus does not suspect or distrust the disciples as hypocrites when He warns against the peril of persecution.

5. **Fear him.** Not "fear in order to shun," and therefore not the devil; but God, who alone hath **power** to punish sin. Satan is to be resisted, not feared (Jas. iv. 7; 1 Pet. v. 9). **hell.** Here rightly renders Gr. "Gehenna," the transliteration of *Ge. Hinnom*, "Valley of Hinnom," into which, after the abolition of the Moloch worship practised there (2 Kings xxiii. 10), all kinds of refuse, including the corpses of criminals, were cast to be burned by fires that did not go out. It was the name given to the place of punishment in *Hades*, the

unseen world, the abode of the dead, in some passages in N.T. also wrongly translated "hell."

6. **farthings.** This is not the same coin as Matt. v. 26; Mark xii. 42; but four times its value, and a tenth to a sixteenth of a denarius, which was worth about two shillings. **one.** Though they are so cheap. **before God.** R.V., "in the sight of God." God, as it were, notices every one of them.

7. **Fear not.** "cease to fear."

8. Fear of men leads to hypocrisy; fear of God will lead to confession of Christ. **confess.** The disciples, Jesus' Messiahship; He, their discipleship. **the angels of God.** Matthew has "My Father."

9. **denieth:** Cf. xxii. 34, 61.

10. Matthew (xii. 31, 32) and Mark (iii. 28, 29) connect this saying with the charge of alliance with Satan, and this is probably the historical setting. **blasphemeth.** Cf. Lev. xxiv. 16. **shall not be forgiven.** It is not a particular sin of word or deed that is meant, but a state of such antagonism to goodness and grace, as excludes penitence and faith and therefore also pardon. It is the same as "the sin unto death" (1 John v. 16).

11-12. The connection of thought is: Do not fear that you will blaspheme the Holy Ghost in time of persecution, for God's Holy Spirit will be with you to give you utterance.

11. **Unto the synagogues.** R.V., "before the synagogues," which held courts and could excommunicate (vi. 22; John ix. 22, xii. 42, xvi. 2), and sentence to scourging (Matt. x. 17) by the "attendant" (see on iv. 20). **magistrates.** R.V., "rulers." **powers.** R.V., "authorities"; the Sanhedrin or Gentile courts. **take ye no thought.** R.V., "be not anxious" (cf. Matt. vi. 25). **how.** The manner.

what. The matter. **answer.** Lit., "apologise" (cf. xxi. 14).

12. in the same hour (cf. Ex. iv. 12; 2 Tim. iv. 17). The Holy Spirit is the *Paraclete*, one called to the help of another, to plead for him or to succour him (cf. John xiv. 26, xv. 26).

Luke xii. 13-21.

THE RICH FOOL.

13 And one of the company said unto him, Master, speak to **14** my brother, that he divide the inheritance with me. And **15** he said unto him, Man, who made me a judge or a divider **16** over you? And he said unto them, Take heed, and **17** beware of covetousness: for a man's life consisteth not in **18** the abundance of the things which he possesseth. And **19** he spake a parable unto them, saying, The ground of a **20** certain rich man brought forth plentifully: and he thought **21** within himself, saying, What shall I do, because I have no **22** room where to bestow my fruits? And he said, This will **23** I do: I will pull down my barns, and build greater; and **24** there will I bestow all my fruits and my goods. And I **25** will say to my soul, Soul, thou hast much goods laid up for **26** many years; take thine ease, eat, drink, and be merry. **27** But God said unto him, Thou fool, this night thy soul shall **28** be required of thee; then whose shall those things be, **29** which thou hast provided? So is he that layeth up treasure **30** for himself, and is not rich toward God.

This passage is found in Luke only. The appeal to Jesus to settle a quarrel about property is the occasion for a warning against covetousness, which is enforced by the Parable of the Rich Fool. Even if the man who made the appeal had been wronged, Jesus censured the anxiety about earthly goods which suggested such a use of His authority as

a teacher. He steadily refused to interfere in secular affairs. His interest, purpose, and authority were in another realm—God's rule in the soul of man.

13. **speak.** R.V., “bid.” He settles the rights of his own case, and seeks only the authority of Jesus to confirm his own decision.

14. **man.** The address expresses displeasure (cf. xxii. 58–60 : Rom. ii. 1, ix. 20). **made.** Appointed (Ex. ii. 14). Jesus' attitude to worldly affairs is expressed in John xviii. 36.

15. **covetousness.** R.V., “all covetousness”; rather, “every form of covetousness” (cf. iv. 13 and Matt. xii. 31). Jesus detects the motive of the request, but addresses not the petitioner alone, but the whole multitude. **for, etc.** Gr. “for not in a man's abundance consisteth his life from the things which he posseseth.” Even though a man has plenty, it is not in what he owns that his true life lies. That is the probable meaning. Less probable is the interpretation: Though a man be rich, yet his life is not one of his possessions—that is, he has no control over it. Yet the parable does illustrate this particular point. The truth taught is that the worth of a man's life does not depend on his wealth, or that wealth cannot prolong life.

16. **ground.** The source of the wealth was unobjectionable. **brought forth plentifully.** The Greek word is used by medical writers.

18. **my.** This pronoun is repeated again and again, showing the self-sufficiency of wealth (cf. 1 Sam. xxv. 11).

19. **soul.** The seat of the feelings of pleasure or pain. **many years.** Cf. Jas. iv. 13–17. **eat, drink.** Cf. Ecclus. xi. 19.

20. **fool.** See on xi. 40. **this night.** In contrast

to many years. thy soul, etc. "do they require thy soul" (A.V. marg.). It is not necessary to conjecture who "they" are. This is an impersonal plural, cf. ver. 48.

21. **layeth up treasure.** Cf. Matt. vi. 19; 2 Cor. xii. 14. **toward.** In relation to God; rich in what God is pleased with.

Luke xii. 22-34 (cf. Matt. vi. 21, 25-33).

ANXIETY FORBIDDEN.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat ; neither 23 for the body, what ye shall put on. The life is more than 24 meat, and the body is more than raiment. Consider the ravens ; for they neither sow nor reap ; which neither have storehouse nor barn ; and God feedeth them : how 25 much more are ye better than the fowls ? And which of you with taking thought can add to his stature one cubit ? 26 If ye then be not able to do that thing which is least, why 27 take ye thought for the rest ? Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of 28 these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much 29 more will he clothe you, O ye of little faith ? And seek not ye what ye shall eat, or what ye shall drink, neither 30 be ye of doubtful mind. For all these things do the nations of the world seek after : and your Father knoweth that ye 31 have need of these things. But rather seek ye the kingdom of God ; and all these things shall be added unto you. 32 Fear not, little flock ; for it is your Father's good pleasure 33 to give you the kingdom. Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief

34 approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

From the multitude Jesus turns to His disciples, and delivers to them a discourse, forbidding anxiety (22-34), calling to watchfulness (35-40), and describing wise and foolish stewardship (41-48). This first section on anxiety is from Q, and is part of the Sermon on the Mount in Matthew. Whether spoken at the same time or not, it fitly follows the warning against covetousness (cf. Heb. xiii. 5).

22. **therefore.** In this context refers back to ver. 15. **take no thought.** R.V., "be not anxious" (cf. 1 Cor. vii. 32; Phil. iv. 6). **life.** R.V. marg., "or soul." The same Greek word means both. The word is a link with vers. 19, 20.

23. **is more than meat** (R.V., "the food"). The soul is something greater than the food, as the means is less than the end. He who gives soul and body can and will give food and raiment. The greater includes the less.

24. **ravens.** Matthew has "the birds of the heaven" (cf. Job xxxviii. 41; Ps. cxlvii. 9). The name includes the whole crow tribe. **sow, reap, storehouse, barn.** All points of contact with vers. 16-18. **how much more are ye better.** R.V., "of how much more value are ye" as children than they as creatures only.

25. **stature.** "age" (cf. John ix. 21-23; Heb. xi. 11) is the meaning here of the Greek word, for (1) a cubit would be an enormous increase of height; and (2) there is more anxiety about prolonging life than increasing stature.

26. This verse has no equivalent in Matthew. **rest.** Food, clothing, etc.

27. **lilies.** Song ii. 16, iv. 5, vi. 2, 3. In v. 13 they are compared to human lips; a red flower is clearly meant. But the word may be used for flowers generally.

29. **seek not.** "cease to seek." **neither be ye of doubtful mind.** A.V. marg., "live not in careful suspense." Do not be tossed about by care like a ship at sea. But the word may mean also "be not uplifted."

30. **the nations of the world.** An Aramaic expression common in Rabbinic writings.

31. **But.** Stronger R.V., "Howbeit."

32. There is no parallel to this verse in Matthew. Whether this is the original context or not we do not know. Those who seek will find the Kingdom, and the other things they have not sought.

33. The greater part of this verse (to faileth not) is peculiar to Luke. Instead of anxiety to get and keep, let there be generosity in giving. This is a principle of the Kingdom, not a hard-and-fast rule. **a treasure in the heavens.** In contrast to ver. 20. **moth.** Garments stored up must be referred to here.

34. Cf. 1 Cor. vii. 32-34. He who has his possessions devoted to the service of the Kingdom will also have his affections there.

Luke xii. 35-40 (cf. Mark xiii. 34-37; Matt. xxiv. 43, 44).

THE CALL TO WATCHFULNESS.

35 Let your loins be girded about, and your lights burning; 36 and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he

shall gird himself, and make them to sit down to meat, and
38 will come forth and serve them. And if he shall come in
the second watch, or come in the third watch, and find
39 them so, blessed are those servants. And this know, that
if the goodman of the house had known what hour the
thief would come, he would have watched, and not have
40 suffered his house to be broken through. Be ye therefore
ready also: for the Son of man cometh at an hour when ye
think not.

In this passage vers. 35-38 are peculiar to Luke. There are sayings similar to these in vers. 39, 40 in Matthew and also Mark, but in both of these Evangelists these are found in Jesus' discourse regarding the last things, at the end of His ministry.

35. **loins girded about.** The long robes, which were a hindrance to movement, were drawn up and allowed to hang over the girdle, so that the lower limbs were free to move. The phrase is a symbol for readiness to serve, labour, or travel. **lights** (R.V., "lamps") **burning.** This seems to be taken from the Parable of the Ten Virgins (Matt. xxv. 1).

36. **wait.** Better R.V., "looking for." It is eager desire that is meant. **wedding.** R.V., "marriage-feast"; another apparent reference to the parable in Matt. xxv. 1. **return.** This rendering is uncertain; possibly the word means "depart." Here the master is not himself the bridegroom.

37. **gird himself.** Cf. John xiii. 4; Rev. iii. 20, 21, and xix. 9. The contrast is presented in xvii. 7-10.

38. **watch.** Either the two last of the three Jewish watches into which the time from sunset to dawn was divided (Judg. vii. 19), or the two middle watches of the four Roman (Mark xiii. 35; Acts xii. 4).

39. The metaphor is changed suddenly ; not the master's return is to be welcomed, but the thief's attempt hindered. The point of comparison in each case is readiness for an emergency (cf. 1 Thess. v. 2 ; 2 Pet. iii. 10 ; Rev. iii. 3, xvi. 15). **suffered.** R.V., "left" ; suggests that he was away from home. **broken through.** Gr. "digged through," the walls being of mud.

40. It is the *Second Advent* which is here referred to. See the notes on chap. xxi.

Luke xii. 41-48 (cf. Matt. xxiv. 45-51).

STEWARDSHIP WISE AND FOOLISH.

41 Then Peter said unto him, Lord, speakest thou this parable
42 unto us, or even to all? And the Lord said, Who then is
that faithful and wise steward, whom his lord shall make
ruler over his household, to give them their portion of
43 meat in due season? Blessed is that servant, whom his
44 lord when he cometh shall find so doing. Of a truth I say
unto you, that he will make him ruler over all that he hath.
45 But and if that servant say in his heart, My lord delayeth
his coming ; and shall begin to beat the menservants and
46 maidens, and to eat and drink, and to be drunken ; the
lord of that servant will come in a day when he looketh
not for him, and at an hour when he is not aware, and will
cut him in sunder, and will appoint him his portion with
47 the unbelievers. And that servant, which knew his lord's
will, and prepared not himself, neither did according to his
48 will, shall be beaten with many stripes. But he that knew
not, and did commit things worthy of stripes, shall be
beaten with few stripes. For unto whomsoever much is
given, of him shall be much required : and to whom men
have committed much, of him they will ask the more.

Matthew has the parallel to vers. 42-46. The saying about few and many stripes is peculiar to Luke. He also alone records Peter's impulsive interruption (cf. ix. 33) as the occasion for the saying.

41. **parable.** Figurative saying. The reference is probably to the surprising promise of ver. 37. **us all.** Peter is anxious to know if this is a peculiar privilege (cf. John xxi. 21, 22).

42. **Who then.** Jesus promises no privilege, but declares the conditions which must be fulfilled to secure any. **faithful.** Trustworthy (cf. Num. xii. 7; 1 Sam. xxii. 14). **wise.** Sensible (cf. xvi. 8; Gen. xli. 39). **steward.** A slave left in charge. **portion of meat.** R.V., "food"—that is, rations, given out on Roman estates daily, weekly, or monthly.

44. **of a truth.** Matthew has *Amen.*

45. **But and if.** Better R.V., "but if." **delayeth.** Cf. 2 Pet. iii. 3, 4. **begin.** The lord's coming puts a stop to it. **maidens.** Better R.V., "maid-servants," female slaves. **to be drunken:** To get drunk, probably getting the means of his self-indulgence by holding back the rations of the other slaves.

46. **cut him in sunder.** Lit., his punishment is this violent death (cf. 2. Sam. xii. 31; 1 Chron. xx. 3; Amos i. 3; Rev. xi. 31). **portion.** That is, the punishment he receives. **unbelievers.** Misses the point; R.V., "unfaithful" (servants) is better; Matthew has "hypocrites." On the Lord's return the servant intended to pretend that he had been faithful.

47. **that servant.** Not the steward, but a less offender. **knew.** Cf. Rom. ii. 14. **beaten with**

many. Stripes is not in the Gr., but must be understood.

48. **knew not.** Ignorance, due to indifference, and therefore culpable. There are degrees of ability, opportunity, responsibility, and culpability —this is the lesson.

Luke xii. 49-53 (cf. Matt. x. 34, 36).

NOT PEACE, BUT DIVISION.

49 I am come to send fire on the earth ; and what will I, if it
50 be already kindled ? But I have a baptism to be baptized
with ; and how am I straitened till it be accomplished !

51 Suppose ye that I am come to give peace on earth ? I tell
52 you, Nay ; but rather division : for from henceforth there
shall be five in one house divided, three against two, and
53 two against three. The father shall be divided against the
son, and the son against the father ; the mother against
the daughter, and the daughter against the mother ; the
mother-in-law against her daughter-in-law, and the daughter-
in-law against her mother-in-law.

The sayings about fire and baptism are peculiar to Luke. Matthew and Luke have both drawn from Q the saying about family division, but Matthew gives it in the discourse connected with the Mission of the Twelve.

49. **fire.** Of strife, as the following verses more fully declare ; or of a holy zeal, which as its result will bring enmity, as iii. 16 suggests. **and what will I,** etc. The meaning of this rendering of a very difficult saying is not clear. Probably it means : "What more have I to desire, if it be already kindled" (Plummer). Jesus was eager to see his work tell.

50. **baptism** (cf. Ps. xlvi. 7, lxix. 2, 3, 14, 15, exxiv. 4, 5, cxliv. 7; Isa. xlivi. 2). The reference is to the Passion, an experience in which Jesus thinks Himself "immersed." This metaphor is used in Mark x. 38. **straitened.** A.V. margin, "pained" (cf. Phil. i. 23). He had ever the foretaste of the Passion (cf. John xii. 27), and was eager for the fulfilment of His Father's will.

51. **peace.** That was what the Jews expected from the Messiah. **rather.** "no other thing than."

52. Matthew has not this part of the saying (cf. Mic. vii. 6). **five.** The mother and mother-in-law in ver. 53 are the same person. **three.** Son, daughter, and daughter-in-law. **two.** Father and mother (or mother-in-law).

53. Matthew adds here the saying: "A man's foes shall be they of his own household."

Luke xii. 54-59 (cf. Matt. xvi. 23, v. 25, 26).

THE SIGNS OF THE END AND THE DUTY OF RECONCILING THE ADVERSARY.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower ; 55 and so it is. And when ye see the south wind blow, ye 56 say, There will be heat ; and it cometh to pass. Ye 57 hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time ? Yea, and why even of yourselves judge ye not what is right ? 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee 59 into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Luke brings together two sayings probably spoken on different occasions. If Matt. xvi. 2, 3, the parallel to vers. 54-57, be unauthentic, as it probably is, being "omitted by some of the most ancient and other important authorities" (R.V. marg.), then the saying is peculiar to Luke. The second saying, vers. 58, 59, is taken by Matthew as well as Luke from Q, but Matthew gives it as part of Jesus' teaching on the duty of reconciliation in the Sermon on the Mount. The context here seems more suitable. Timely repentance may avert the hastening judgment.

54. **also.** Marks the close of this discourse. **people.** R.V., "multitudes." Jesus turns to them from the disciples. **west.** The Mediterranean Sea, from which rain would generally come (cf. 1 Kings xviii. 44). **straightway.** "With no hesitation." **shower.** A heavy downpour.

55. **heat.** R.V., "scorching heat" or (marg.) "hot wind" (cf. Jas. i. 11).

56. **hypocrites.** They were playing a part in professing not to understand the important events of John's and Jesus' ministry. **discern.** R.V., "interpret," Gr. "prove." Test your knowledge of the signs of the weather.

57. **even of yourselves.** From your own conscience, without any outward help; or "also of yourselves," judge the signs of the times as of the weather.

58. **delivered from him.** R.V., "quit of him," i.e. "come to terms with him." **officer.** Gr. "exactor." At Athens the exactors recorded the fine imposed by the magistrate, but it was not their duty to enforce payment.

59. **thee.** An individual appeal. **mite.** Half

of the coin mentioned in ver. 6. It would be straining the sense of the parable to find in it the solution of the problem whether the future punishment is eternal or not.

Luke xiii. 1-5.

WARNINGS OF JUDGMENT.

There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their
2. sacrifices. And Jesus answering said unto them, Suppose
ye that these Galilæans were sinners above all the Galilæans,
3. because they suffered such things? I tell you, Nay: but,
4. except ye repent, ye shall all likewise perish. Or those
eighteen, upon whom the tower in Siloam fell, and slew
them, think ye that they were sinners above all men that
5. dwelt in Jerusalem? I tell you, Nay: but, except ye repent,
ye shall all likewise perish.

There are here three passages peculiar to Luke: the call to penitence based on the report of the slaughter of the Galilæans (1-5), the Parable of the Barren Fig Tree (6-9), and the Sabbath cure (10-17). The reference to time is altogether indefinite.

1. There is no other record of such a massacre, but both the character of the Galilæans, and the character of Pilate, make altogether credible such a collision between their violence and his severity. Herod may have resented this treatment of his subjects (see on xxiii. 12). **were present.** Better, "there came" (cf. Acts x. 21; Matt. xxvi. 50; John xi. 28). **at that** (R.V., "very") **season.** At the moment He spoke. The informants might think the fact one of the signs of the time. **blood.**

They were slaughtered in the court of the temple as the beasts for their sacrifices were being slain.

2. Jesus' answer shows that He did not regard this statement as an appeal to denounce Pilate with a view to get Him into difficulties, but as an illustration of the common belief that exceptional suffering indicated exceptional guilt.

3. Just anticipates a general judgment on the nation, and urges timely repentance.

4. We have no other reference to this event. The well-known tower in Siloam (the site of which has been identified) was probably surrounded by houses, involved in its ruin. **sinners.** R.V., "offenders," Gr. "debtors," as in vii. 41, xi. 4 (cf. xii. 58). It has been conjectured that these men were working at the aqueducts for which Pilate was paying out of the temple treasury; these men were debtors to it for their wages. But probably Jesus intends only the wider sense that all men are God's debtors.

Luke xiii. 6-9 (cf. Mark xi. 12-14, 20, 21; Matt. xxi. 18-20).

THE BARREN FIG TREE.

6 He spake also this parable ; A certain man had a fig tree planted in his vineyard ; and he came and sought fruit 7 thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; why 8 cumbereth it the ground ? And he answering said unto him, Lord, let it alone this year also, till I shall dig about 9 it, and dung it : and if it bear fruit, well : and if not, then after that thou shalt cut it down.

Luke does not record the fact of the cursing of the barren fig tree found in Matthew and Mark; but there is no good ground for supposing that either parable has been changed to fact, or fact to parable. If Luke knew the fact, he did not think it needful to include it as well as the parable, as both conveyed the same lesson (cf. Hos. ix. 10; Joel i. 7).

6. **fig tree . . . vineyard.** Not an uncommon practice (cf. Song ii. 13).

7. **three years.** This is no allusion to the length of our Lord's ministry, but to the time within which a fig tree reaches its maturity, and shows whether it is to be fruitful or not. **why cumbereth it the ground?** R.V., "why doth it also cumber the ground?" Fruitless itself, it also makes useless the soil.

9. R.V. has "thenceforth" instead of "then after that," and connects the phrase with **bear fruit.** If the tree begins and keeps on bearing fruit, it will not be cut down. This is the better rendering. **shalt cut it down.** Better, "thou shalt have it cut down." Thou shalt give the order, and I shall cut it down. The gardener will wait for the master's command. While the warning of the doom of fruitlessness applies to the individual soul, it is especially addressed to the Jewish nation, for which God had done so much, and which had made Him so poor a return.

Luke xiii. 10-17.

A SABBATH CURE.

10 And he was teaching in one of the synagogues on the 11 sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together,

12 and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou
13 art loosed from thine infirmity. And he laid his hands on her : and immediately she was made straight, and glorified
14 God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed,
15 and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him
16 away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ?
17 And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

Although not recorded in either of the other Evangelists, the story carries with it the proofs of historic truth.

10. **synagogues.** This must have been in a district where hostility to Jesus was not yet pronounced, as it had become in Galilee, or the incident must belong to a very early stage of the ministry there.

11. **a spirit of infirmity.** A spirit that caused infirmity (cf. xi. 14). The Evangelist regards this as a case of demonic possession, although no signs of madness are mentioned. He may have drawn an inference from Jesus' phrase, "whom Satan hath bound" (ver. 16), in which Jesus probably attributed the disease to some sin committed by the woman.

12, 13. Jesus does not deal with her as with a demoniac, nor is her cure similarly described.

It appears an altogether unasked-for cure. **made straight** (Acts xv. 16; Heb. xii. 12). A term used by physicians.

14. An indirect censure of the action of Jesus in an address to the people.

15. **Thou hypocrite.** R.V., "ye hypocrites." The "play-acting" was twofold in its manner and motive. The people were addressed, but the rebuke was intended for Jesus. Zeal for the Sabbath concealed enmity to Him. **watering.** The Talmud allows water to be drawn for the animal, but not to be carried to it in a vessel. For other arguments of Jesus against the charge of Sabbath-breaking, see vi. 3, 5, 9; Mark ii. 27, 28; John v. 17.

16. A double contrast: an animal—a daughter of Abraham; bound by man—bound by Satan.

17. **adversaries.** The ruler was not the only enemy of Jesus present. **were ashamed.** Better R.V., "were put to shame" (cf. 2 Cor. vii. 14, ix. 4; 1 Pet. iii. 16). **rejoiced.** There was a popular revolt against the authorities; the people were more responsive than scribes and Pharisees to the appeal of Jesus' ministry.

Luke xiii. 18-21 (=Mark ix. 30-32; Matt. xiii. 31-33).

THE MUSTARD SEED AND THE LEAVEN.

18 Then said he, Unto what is the kingdom of God like?

19 and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden;

and it grew, and waxed a great tree; and the fowls of the

20 air lodged in the branches of it. And again he said,

21 Whereunto shall I liken the kingdom of God? It is like

leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

The Parable of the Mustard Seed is given by Mark and Matthew as well, the Parable of the Leaven by Matthew. Matthew gives both parables in the collection of parables about the Kingdom. As companions the two parables illustrate complementary aspects of the growth of the Kingdom—the one its expansive power, the other its pervasive influence.

18. **then.** R.V., “therefore.” Luke intends to connect the parables with the previous incident, or if that be set aside as an interruption, with the teaching Jesus was giving in the synagogue (ver. 11). That does not, however, settle the question of the original context. With the double question compare Isa. xl. 18.

19. **mustard seed.** “Small as a mustard seed” was a Jewish proverb. It is either the *Salvadora Persica*, which may reach a height of twenty-four feet, or the *Sinapis nigra*, which is sometimes twelve feet, that is here meant. **his garden.** R.V., “his own garden.” It is Israel, God’s peculiar possession, in which the Kingdom is planted. **fowls.** R.V., “birds.” Cf. Ezek. xxxi. 6; Dan. iv. 9-18.

21. **three.** There is no hidden significance in the number three. **measures.** Gr. “*saton*.” See R.V. margin on Matt. xiii. 33: “The word in Greek denotes the Hebrew *seah*, a measure containing nearly a peck and a half.”

(B) THE SECOND SECTION (LUKE xiii. 22–xvii. 10).

Luke xiii. 22–30 (cf. Matt. vii. 13, 14, 22, 23, viii. 11, 12, xix. 30, xx. 16, xxv. 10–12; Mark x. 31).

**WARNING AGAINST FALSE HOPES
(OR VAIN CONFIDENCE).**

22 And he went through the cities and villages, teaching, and
23 journeying toward Jerusalem. Then said one unto him,
 Lord, are there few that be saved? And he said unto
24 them, Strive to enter in at the strait gate: for many, I say
 unto you, will seek to enter in, and shall not be able.
25 When once the master of the house is risen up, and hath
 shut to the door, and ye begin to stand without, and to
 knock at the door, saying, Lord, Lord, open unto us; and
 he shall answer and say unto you, I know you not whence
26 ye are: then shall ye begin to say, We have eaten and
 drunk in thy presence, and thou hast taught in our streets.
27 But he shall say, I tell you, I know you not whence ye are;
28 depart from me, all ye workers of iniquity. There shall be
 weeping and gnashing of teeth, when ye shall see Abraham,
 and Isaac, and Jacob, and all the prophets, in the kingdom
29 of God, and you yourselves thrust out. And they shall
 come from the east, and from the west, and from the north,
 and from the south, and shall sit down in the kingdom of
30 God. And, behold, there are last which shall be first,
 and there are first which shall be last.

In this passage Luke combines a number of sayings, probably from Q, found in different contexts in Matthew. Ver. 30 is also given in Mark (x. 31). Luke gives the indication of time, but it is doubtful whether he intends to suggest a second journey up to Jerusalem in accordance with the

Fourth Gospel, or is thinking of one (the last) journey throughout this whole document (see Introduction, p. 23). He alone records the question to which Jesus' saying about the strait gate is the answer.

23. **one.** Whether a disciple, a friend, or foe we are not told. Did he expect an assurance that not only Israel, but all Israel, would be saved? **be saved.** "are being saved" (cf. Acts ii. 47; 1 Cor. i. 18; 2 Cor. ii. 15). **them.** Jesus answers the question by a warning to the multitude.

24. **Strive.** Lit., "agonise," "strain every nerve." **at the strait gate.** R.V., "by the narrow door" (Matt. vii. 13, R.V., "by the narrow gate"). **will seek.** After the door is shut; till then all who strive will get in. "Seek" means less serious purpose and less severe effort than "strive." **able.** "have strength to," i.e. force open the closed door.

25. **When once.** Better R.V. margin, "able, when once," connecting the verse immediately with the preceding clause. In the Parable of the Virgins (Matt. xxv. 10, 12) we have also the closed door, but what follows has its parallel in Matt. vii. 22, 23. **knock.** Force having failed, entreaty is used.

26. A knowledge of Christ in the flesh is advanced as a plea, but in vain.

27. **depart**, etc. A quotation from Ps. vi. 8.

28. **thrust out.** "being thrust out."

29. Isa. xlvi. 6 and xlix. 12 are here combined (cf. Ps. cvii. 3; 1 Chron. ix. 24). Matthew gives this saying in connection with the faith of the Roman centurion, and makes more definite the exclusion of the Jews and the admission of the Gentiles to the Kingdom, a reversal of all Jewish

expectations. **sit down.** Gr. "recline" at a banquet, the Jewish conception of the Messianic Kingdom (xiv. 15 ; Rev. xix. 9).

30. A saying several times used by Jesus (Matt. xix. 30 = Mark x. 31 ; Matt. xx. 16). This is a warning that present appearances may deceive, that those who now seem sure of the Kingdom may miss it, and it may be found of those who now appear to have no hope of it.

Luke xiii. 31-35 (cf. Matt. xxiii. 37-39).

THE LAMENT OVER JERUSALEM.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will 32 kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and 33 to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following : for it cannot be that a prophet perish out of 34 Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would 35 not ! Behold, your house is left unto you desolate : and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Luke alone records the warning of the Pharisees about Herod's intentions, and Jesus' contemptuous answer. The mention of Jerusalem (ver. 33) leads Luke to insert here Jesus' lament, derived from Q, which Matthew gives in a more appropriate situation at the close of Jesus' discourse against the Pharisees.

31. **Pharisees.** As Jesus' enemies their motive was not to save Him, but probably to get Him to Jerusalem into the power of the Sanhedrin, or to awaken the fears of His followers. But Jesus' answer shows that they had not invented the threat, for Jesus replies to Herod. **will kill thee.** R.V., "would fain kill thee"; desires or intends to kill.

32. **fox.** As the feminine is usual, its use here may not mean deeper contempt than the masculine would (but masculine is found in Song ii. 15). Craftiness, and not violence, is suggested by the word. Jesus assumes that Herod used a vain threat to get rid of Him, not having the courage really to intend His death. Herod courted popularity; and John's execution had already aroused popular resentment, which he would have no desire to increase. **behold.** The signs of the Messiah (cf. vii. 22). **third day.** Probably not three actual days are meant, but the phrase expresses an appointed time. God's will, not Herod's pleasure, will fix the end of Jesus' ministry. **perfected** (cf. Heb. ii. 10, v. 9, vii. 28). Not only will His own vocation be fulfilled, but therein also His experience and character be completed. The Epistle to the Hebrews alone has the idea here expressed.

33. **I must.** The Divine necessity is laid upon Him, not Herod's wishes. **cannot be.** Jerusalem has established a precedent as the proper place for the murder of prophets;—what scathing irony! But this is not all Jesus meant. He recognised the Divine will in this precedent. As Messiah He must offer Himself to, and be rejected by, the nation at the capital.

34. **killest.** A permanent characteristic of the guilty city (cf. Acts vii. 52). **stonest** (cf. Matt.

xxi. 35; Heb. xii. 20). The lot of Stephen (Acts vii. 58). **sent.** Not another class than the prophets; a Hebrew parallelism. **how often.** This gives support to John's testimony to more visits to, and a longer ministry in, Jerusalem than the Synoptists report. **children.** This cannot mean anything else than the inhabitants. **brood.** Matthew has "her chickens" (cf. Deut. xxxii. 11).

35. **desolate** is a gloss. The meaning is: God has withdrawn from His care over you, and you are left to yourselves. **Ye shall not see me.** Cf. Jer. vii. 34, viii. 21. The words, **the time come when**, are not authentic. The reference is not either to the triumphal entry into Jerusalem, for that was not the act of Jerusalem itself; or to the Second Advent, as in all the teaching about it there is no promise of a previous repentance of Jerusalem. The statement is quite general. Only if, and when penitent, will Jerusalem welcome the Messiah. **Blessed**, etc., is a quotation from Ps. cxviii. 26, LXX. **the name of the Lord.** As representing Jehovah.

Luke xiv. 1-6.

ANOTHER SABBATH CURE.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that
 2 they watched him. And, behold, there was a certain man
 3 before him which had the dropsy. And Jesus answering
 spake unto the lawyers and Pharisees, saying, Is it lawful
 4 to heal on the sabbath day? And they held their peace.
 5 And he took him, and healed him, and let him go; and
 answered them, saying, Which of you shall have an ass or
 an ox fallen into a pit, and will not straightway pull him

6. out on the sabbath day? And they could not answer him again to these things.

The section vers. 1-24 is peculiar to Luke, although the sayings in ver. 5 and ver. 11 have parallels in Matthew (xii. 11, xxiii. 12), and the Parable of the Great Supper (vers. 15-24) has some resemblance to the Parable of the Marriage Feast in Matt. xxii. 2-14.

1. **one of the chief Pharisees.** R.V., "one of the rulers of the Pharisees." There were no officials bearing authority among the Pharisees, but some were more prominent than others. These would generally reside in Jerusalem, but Luke does not fix the place of this incident. **eat bread.** Cf. on xi. 37. Strict as was Jewish Sabbatharianism, banquets were freely indulged in. **watched him.** R.V., "were watching Him," in suspicion and hostility. The invitation seems to have had a sinister motive (cf. vi. 7, xx. 20).

2. **behold.** The man's presence does not seem to have been arranged beforehand as a trap for Jesus, as the word suggests that his appearance was a surprise to the guests, perhaps even to the host. Though uninvited, the man would in an Eastern house find entrance easy. **dropsy.** A medical term (cf. Num. v. 21, 22; Ps. cix. 18).

3. **answering.** The thoughts that the man's presence as an appeal for a cure would arouse in the suspicious, hostile company. Jesus puts the Pharisees in a dilemma. They could not say Nay, and they would not say Yea.

4. **took him.** "Touched" is the usual phrase (iv. 13, xxii. 51). **let him go.** Rather, "dismissed him," so that no unkindness might be shown him.

5. **Which of you.** You will in self-interest do what you would prevent My doing in compassion. **an ass.** R.V. marg., "Many ancient authorities read *a son*. See chap. xiii. 15." The substitution of "ass" for "son" was due to two reasons: (1) "ass" and "ox" go together more naturally; (2) the argument from beast to man seems weakened.

6. **could not answer.** First (ver. 4) they would not, then they could not.

Luke xiv. 7-14.

MORE TABLE-TALK.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms ; 8 saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room ; lest a more 9 honourable man than thou be bidden of him ; and he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest 10 room. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with 11 thee. For whosoever exalteth himself shall be abased ; 12 and he that humbleth himself shall be exalted. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbours ; lest they also bid 13 thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, 14 the blind : and thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

If this "parable" followed immediately on the cure, then, in spite of the unfriendly company, Jesus remained in the house, and observed the scramble among the guests for the best seats, on which He commented in His table-talk. What follows is not a parable in the strict sense, but a lesson in humility figuratively expressed. It is not instruction in deportment or etiquette Jesus is concerned about; and as the use of the word *parable* shows, the counsels are not to be taken literally.

7. **chose.** Cf. xxii. 24. **chief rooms.** R.V., "seats." If Jewish custom was followed, of the three seats on a couch, that in the middle was the place of honour, the left came next, and the right last.

8. **wedding.** R.V., "marriage feast," when greater formality would be observed than had been at the present gathering. **sit not down.** Gr. "recline not."

9. **thee and him.** The common host has a right to fix the order of precedence. **lowest.** All others being by this time full. **room.** R.V., "place." Cf. Prov. xxv. 5-7.

10. **that.** If the clause does not express the result, but the intention, it is Jesus' purpose in giving the advice, not the hearer's in following it, that is expressed. He who takes the lowest place will be advanced; but he must not, in "the pride that apes humility," take it in order to be advanced. **go up.** Rather, "come up" beside me. **worship.** An old use of the word. R.V., "glory," reverence, respect.

11. One of the sayings used by Jesus on various occasions (xviii. 14; Matt. xxiii. 12). **abased.**

Better R.V., "humbled." The same word is twice used. This verse shows that Jesus has not been uttering maxims of earthly prudence, but has been teaching figuratively the duty of humility as essential to the Kingdom.

12. From the guests Jesus turns to the host, and as He was invited as a public teacher, there was no breach of good manners in offering him such advice. Again Jesus is not giving rules to be rigidly observed; He is not censuring the composition of the company around him; He is enforcing the moral duty of benevolence as well as hospitality. **call not.** Always without exception. It is the hospitality which excludes benevolence which is censured. **lest.** R.V., "lest haply"; a playful warning. There is the danger of getting only the earthly reward of a return invitation, and not the heavenly treasure benevolence secures (cf. Matt. vi. 2, 5).

13. The invited are the economically or physically incapable of entertaining (cf. Tob. iv. 7).

14. **blessed.** In not getting temporary earthly recompense, but the eternal heavenly reward. Jesus does not here appeal to mere prudential calculation, because the reward He promises does not appeal to the worldly. **the resurrection of the just.** This looks like a reference to the doctrine of the double resurrection (cf. 1 Cor. xv. 23; 1 Thess. iv. 16; Rev. xx. 5, 6), the righteous being raised first; but it is doubtful whether Jesus taught the resurrection of the wicked as well as the righteous, and certain that nowhere else does He teach the double resurrection.

Luke xiv. 15-24 (cf. Matt. xxii. 2-14).

THE GREAT SUPPER.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, 16 A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were 17 bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must 18 needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to 19 prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. 20 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and 21 the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 22 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my 23 house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

While the resemblances here to the parable in Matt. xxii. 2-14 are close and numerous enough to justify the suggestion that both passages are variant traditions of one parable, the differences are such as to make it more probable that Jesus on two occasions used similar familiar imagery.

15. Was the comment made ignorantly, or hypocritically? Did the speaker himself desire and expect the blessing, or did he speak sarcastically

suggesting that a reward secured in such ways (ver. 14) was not worth having? Jesus' answer indicates that the speaker's self-complacency needed to be disturbed rather than his hostility rebuked. **Blessed.** Cf. Rev. xix. 9.

16. **Then.** Better R.V., "but"; it brings out Jesus' opposition to the spirit of the previous saying. **many.** The Jewish nation.

17. **servant.** Represented in fact by John the Baptist, Jesus Himself. It was the custom to send a reminder: for the host to neglect giving a second summons was to insult his guests; for the guests who had accepted the general invitation to give no heed to this, its renewal, was to insult the host (cf. Esth. v. 8, vi. 14).

18. **all.** As if by prearrangement, a conspiracy to insult their host. **make excuse.** To make excuses was bad; to make so paltry excuses worse. **must needs** (cf. xxiii. 17; 1 Cor. vii. 37; Heb. vii. 27; Jude 3). A mere pretext; the field would be seen before being bought, and did not need to be seen again.

19. **I go.** "I am going." He does not plead any necessity.

20. **cannot.** Cf. Deut. xxiv. 5. His reason seemed adequate to himself.

21. **quickly.** The feast will go on without waiting for the convenience of the guests invited who have delayed their coming. **streets and lanes.** Cf. Isa. xv. 3. **the city.** That is, within the chosen nation. **the poor, etc.** "the publicans and sinners," the outcasts of Jewish society. Hitherto religiously neglected, they might be regarded as not having received the first invitation, although their presence was from the first

intended. All classes meet at an Eastern entertainment.

22. **said.** Not in answer, having anticipated the command, but after an interval of time, when the command had been executed. **yet there is room.** The host's honour demanded that the places of the insulting guests should all be taken by others.

23. **highways and hedges.** Outside the city—that is, the heathen world beyond the Jewish nation. **compel.** Better R.V., "constrain." Not force, but argument and appeal are to be used. There is no warrant here for religious persecution. **filled.** The word implies that the house was full when the feast began; the Gentiles did replace the Jews (cf. Rom. xi. 25).

24. This is the host's declaration to all who may hear of his intentions. In it Jesus expresses His solemn warning to all His hearers.

Luke xiv. 25-35 (cf. Matt. x. 37, 38, xvi. 24, v. 13; Mark ix. 50).

COUNTING THE COST.

25 And there went great multitudes with him: and he turned,
26 and said unto them, If any man come to me, and hate
not his father, and mother, and wife, and children, and
brethren, and sisters, yea, and his own life also, he cannot
27 be my disciple. And whosoever doth not bear his cross,
28 and come after me, cannot be my disciple. For which
you, intending to build a tower, sitteth not down fi.
and counteth the cost, whether he have sufficient to finis
29 it? Lest haply, after he hath laid the foundation, and is
not able to finish it, all that behold it begin to mock him,
30 saying, This man began to build, and was not able to

31 finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against 32 him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth 33 conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my 34 disciple. Salt is good: but if the salt have lost his savour, 35 wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

This passage is a combination of a number of sayings. Vers. 28-33 are peculiar to Luke, but ver. 33 seems to be the summing up not only of the lesson of the sayings about the tower and the war, but also of vers. 26, 27. These sayings in vers. 26, 27 are drawn from Q, and given by Matthew in connection with the Mission of the Twelve (also the rebuke of Peter at Cæsarea Philippi). The saying about the salt has its parallels in Matthew in the Sermon on the Mount, and in Mark in connection with the warning about causing offence.

25. **great multitudes.** Evidently expecting Jesus to declare and assert His Messiahship. A sifting is necessary, and Jesus uses the fan on His threshing-floor by declaring the cost of discipleship.

26. **hate.** Only when family relationships come into conflict with the claims of the Kingdom, must they be disowned. Jesus purposely expresses himself in this startling way to arrest attention and compel consideration. **his own life.** This is the extreme self-denial (ix. 23).

27. **cross.** Cf. on ix. 23.

28-33. The two illustrations of reckless building

and warfare may have been suggested by some recent events, as both follies abounded in that age.

28. **sitteth not down** for prolonged calculation.

30. **This man.** Contemptuous. **began.** Without making sure that he could finish.

33. The cost of discipleship is a complete renunciation. What the two parables teach is that this cost must be well considered beforehand.

34. In Matthew the salt represents Christian influence generally; here it means the spirit of self-sacrifice. **if.** R.V., "if even."

35. This verse is not to be allegorised. It simply expresses the utter uselessness of savourless salt.

Luke xv. 1-7 (cf. Matt. xviii. 12-14; also John x. 1-18).

THE LOST SHEEP.

Then drew near unto him all the publicans and sinners for 2 to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 4 And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after 5 that which is lost, until he find it? And when he hath found 6 it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my 7 sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The three parables in this chapter are Jesus' apology for His intercourse with publicans and sinners. Only one of the three is found elsewhere;

and Matthew connects the Parable of the Lost Sheep with the warning against causing any of the little ones to stumble. The Lost Sheep and the Lost Coin are companion parables, both teaching the value of *even one sinner* to God. The Prodigal Son contrasts God's and man's attitude to the sinful, the Father representing God and the elder brother the Pharisees and scribes. The common thought is the joy of God in the recovery of the lost.

1. **drew.** R.V., "were drawing." Cf. on v. 27. **all.** Either hyperbolic for many, or all in the place.

2. Cf. on v. 30. **receiveth.** "gives a welcome to" (Rom. xvi. 2; Phil. ii. 29).

3. **And.** Rather "but." What He says is opposed to what they say.

4. **What man.** For similar appeal to personal experience, cf. xi. 5, xii. 25, xiv. 5, 28. **an hundred.** Even one out of so large a number has value. **leave.** This implies no danger or hurt to the flock. **wilderness.** The usual pastures. **until.** Effort is not relaxed until the end is gained.

5. **layeth it on his shoulders.** Kindly care (cf. Is. xl. 11, xlix. 22, lx. 4, lxvi. 12). **rejoicing.** No anger or annoyance at the trouble, only pleasure in the recovery.

6. **calleth together.** Strong feeling must be shared. **which was lost.** Contrasted with ver. 9, "which I had lost." The shepherd cannot blame himself.

7. **heaven.** God and His angels. **just persons.** Spoken ironically of the scribes and Pharisees, who so regarded themselves, and despised sinners. It is characteristic of Luke to lay so great stress on repentance.

Luke xv 8-10.

THE LOST COIN.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, 9 and seek diligently till she find it ? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me ; for I have found the piece which I 10 had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

This parable is found in Luke alone ; a woman takes the place of a man, a coin that can be lost of a sheep than can lose itself (can stray from the pastures) ; there is self-blame in the one, but not in the other.

8. **pieces.** R.V. marg. “*drachma*, a coin worth about eightpence” ; not the same as the *denarius*. The parable must not be allegorised by bringing in the idea of “the image and superscription.” It is mere conjecture that the ten coins had been strung together to form an ornament for the head, and that the coin had for the woman more than its usual value as currency. **light.** As Eastern houses are often without a window, they are dark inside even in the daylight. **candle.** R.V., “*lamp*.”

10. **in the presence.** “in the judgment,” so different from the Pharisaic.

It is an unwarranted allegorising of these parables to interpret the shepherd as the Son, the woman as the Spirit, and the father as the Father in the God-head ; and to represent the three parables as teaching conjointly the co-operation of the persons in the Trinity in man’s salvation. Neither can it be affirmed that the sheep, the coin, and the prodigal represent

three types of sin — through ignorance, through impotence, and through disobedience ; nor that the threefold sense of “lost” — danger, disuse, disappointment—is here expressed. Such thoughts may be suggested, but it is not the intention of the parables to teach these truths.

Luke xv. 11-32.

THE PRODIGAL AND THE ELDER BROTHER.

11 12 And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto 13 them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in 15 that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him 16 into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man 17 gave unto him. And when he came to himself, he said, How many hired servants of my father’s have bread enough 18 and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned 19 against heaven, and before thee, and am no more worthy to be called thy son : make me one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, 21 and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy 22 son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, 23 and shoes on his feet : and bring hither the fatted calf, and 24 kill it ; and let us eat, and be merry : for this my son was

dead, and is alive again ; he was lost, and is found. And
25 they began to be merry. Now his elder son was in the
field : and as he came and drew nigh to the house, he heard
26 musick and dancing. And he called one of the servants, and
27 asked what these things meant. And he said unto him,
Thy brother is come ; and thy father hath killed the fatted
28 calf, because he hath received him safe and sound. And he
was angry, and would not go in : therefore came his father
29 out, and entreated him. And he answering said to his
father, Lo, these many years do I serve thee, neither trans-
gressed I at any time thy commandment : and yet thou never
gavest me a kid, that I might make merry with my friends :
30 but as soon as this thy son was come, which hath devoured
thy living with harlots, thou hast killed for him the fatted
31 calf. And he said unto him, Son, thou art ever with me,
32 and all that I have is thine. It was meet that we should
make merry, and be glad : for this thy brother was dead,
and is alive again ; and was lost, and is found.

It is by no means certain that this parable was spoken at the same time, and Luke seems to make a fresh start with the words, "and He said." This is not a parable in quite the same sense as the Lost Sheep and the Lost Coin, as the story told and the truth taught are blended together. It is the story of a sinner's repentance and pardon by his father, told to teach the truth of God's readiness to forgive the sinful. There is not one point of comparison, but the resemblance runs through all the narrative. It would be pedantry to confine the teaching of the parable to the one lesson that God is more gracious to sinners than are self-righteous men. As unwarranted is the common assumption that this parable is the whole Gospel, and that Christ's death, because not mentioned here, does not belong to the Gospel.

12. **portion.** One-half of the elder brother's share—that is, one-third (Deut. xxi. 17). **goods.** R.V., "thy substance"; Gr. "the substance." It appears that a father did not bequeath his property to his sons after death, but while living surrendered it to them on the understanding that they would support him in his old age. The son demands that this should be done sooner than the father intended. **living.** The same as the substance.

13. **not many days after.** He hastens to assert his freedom. **gathered all together.** He cuts all connection with home. **a far country.** He makes sure of being beyond all control and restraint. **wasted.** He squanders what he has not saved. **riotous.** Lit., "spendthrift" (cf. Prov. vii. 11; the noun in Eph. v. 18; Tit. i. 6; 1 Pet. iv. 4).

14. Besides the direct consequences of evil-doing, the sinner is exposed to adverse circumstances, which he has made himself incapable of resisting.

15. His prodigality has gained him no friends; casting off home restraints he has to submit himself to the conditions of a servant. **feed swine.** A degrading occupation, especially repugnant to a Jew, for whom swine were unclean.

16. Cf. xvi. 21. **filled his belly.** The true reading is the R.V., "been filled." **husks.** "Gr. the pods of the carob tree," which is also called the "locust tree," or "John the Baptist tree," or "St. John's bread," as it has been supposed that these pods are meant by the locusts, which the Baptist ate. **no man.** He was allowed to suffer hunger, none caring for him.

17. **came to himself** (cf. Acts xii. 11). Till now he had been "beside himself."

18. **arise.** “pull myself together from my hopeless, helpless condition.” **against heaven** (cf. Ex. x. 16). His disobedience to his father he now recognises as a sin against God. **before thee.** “in thy judgment” (cf. 1 Sam. vii. 6, xx. 1).

19. **called.** By thee. **hired servant.** Better than his present lot.

20. **his.** Emphatic “his own,” unchanged in love by his sin. **ran,** etc. Cf. Acts xx. 37. **kissed him.** Gr. “Kissed him much,” or tenderly (cf. vii. 38).

21. His father’s love forbids the request to be made as one of his hired servants.

22. **said.** On entering the house. **the best** in the house. **robe.** Gr. “stolé,” Heb. *talar*, a long, stately garment (Mark xii. 38, xvi. 5 ; Rev. vi. 11, vii. 9, 13). **ring** (cf. Jas. ii. 2). Probably a signet-ring, as token of honour and authority (Gen. xli. 42 ; Esth. iii. 10, viii. 2). **shoes.** Which slaves did not wear ; thus tokens of honour.

23. **kill.** Not “sacrifice” (as in Acts xiv. 13, 18 ; 1 Cor. x. 20), but “slay” for food (Acts x. 13, xi. 7 ; John x. 10). **the fatted calf.** One kept for great occasions (cf. Judg. vi. 25 ; 1 Sam. xxviii. 24 ; Jer. xlvi. 21).

24. A rhythmic utterance with the Hebrew parallelism. “Dead” and “lost,” “alive” and “found,” are equivalents. The son’s moral condition is not referred to, but only his separation from, and return to, his father.

25. The parable as teaching how God welcomes the sinner has been completed. The Pharisees might have inferred the contrast between God’s and their attitude ; but Jesus puts it beyond doubt in this continuation of the story, but there is also a

word of grace : they too are sons, with the blessings of sonship within reach ; they too might share God's joy in the salvation of sinners. How much they are missing by their unlikeness to God ! field. At work, but in no willing spirit. **musick and dancing.** By attendants, not the company at the banquet.

26. **asked.** Does this suggest distrust of his father, or even the suspicion that his brother had come back, to him an unwelcome return ?

27. **sound.** "In health" (cf. vii. 10).

28. **entreathed him.** No favouritism for one son, but fatherly love for both.

29. This saying expresses the Pharisaic spirit of legalism, of self-righteousness, of desire for the reward of obedience to the Law, and of indifference to the closer fellowship of the soul with God. He obeys, not because he cares for his father, but because he wants rewards.

30. **this thy son.** "this precious son of yours," not "my brother." **thy living.** The portion he forced you to give to him. **harlots.** Contrast to *friends* in ver. 29. He thinks the worst of his brother. **fatted calf.** Contrast to *kid* (ver. 29).

31. **Son.** More tender, Gr. "child." **thou art ever with me.** Thy privileges as a son are always there. Thou hast not claimed all I am willing to give. He has been as a hired servant because of his distrust of his father.

32. **it was meet.** A gentle rebuke. The elder brother had failed to recognise what was appropriate to such an occasion. **make merry.** Outward. **be glad.** Inward. **thy brother.** Again a gentle rebuke ; the relationship cannot be disowned.

Luke xvi. 1-13.

THE WISDOM OF THIS WORLD.

And he said also unto his disciples, There was a certain rich man, which had a steward ; and the same was accused
2 unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest
3 be no longer steward. Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed.
4 I am resolved what to do, that, when I am put out of the
5 stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ?
6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write
7 fifty. Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.
8 And the Lord commended the unjust steward, because he had done wisely : for the children of this world are in
9 their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive
10 you into everlasting habitations. He that is faithful in that which is least is faithful also in much : and he that
11 is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who
12 will commit to your trust the true riches ? And if ye have not been faithful in that which is another man's,
13 who shall give you that which is your own ? No servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

This chapter contains two parables dealing with the use and abuse of wealth. Both are peculiar to Luke. The one shows how a man may prepare for the future world by prudence in this; the other how by self-indulgence a man may incur penalty hereafter. The first presents serious moral difficulty, if we lay stress on the details of the parable; but the one point of comparison is the commendation of prudence. As the earthly master commanded the worldly wisdom of his steward in using his present opportunity to provide for his future, so God commends the unselfish wisdom of those who use their wealth for the good of others.

1. **disciples.** Not the multitude, nor the scribes and Pharisees. **a certain rich man.** No special significance is to be assigned as in an allegory. **steward.** Not a slave, as in xii. 42, but a foreman holding a still more responsible post. Not **had wasted**, a solitary act; but R.V., "was wasting," a continued habit.

2. **How is it.** A.V. better than R.V., "what is this." **give an account.** R.V., "render the account," so that I may judge whether the charge is true or not.

3. Conscious of guilt, the steward expects dismissal. **I cannot dig.** R.V., "I have not strength to dig." **to beg.** "to keep asking alms."

4. **I am resolved.** A sudden bright thought.

5. **debtors** (cf. vii. 41). In kind. He tries to cover his own fraud by making the past repayment made by each appear less, and he seeks the favour of the creditors by reducing their future indebtedness.

6. **measures.** Gr. "baths" (Ezek. xlv. 10, 11,

14), a Hebrew measure of about $8\frac{3}{4}$ gallons (cf. John ii. 6). **bill.** Better R.V., "bond." The debt would be about £10.

7. measures. Gr. "cors" (Ezek. xlvi. 14), a Hebrew measure of about 10 bushels. The debt would be £100 to £120.

8. unjust steward. Gr. "steward of unrighteousness" (cf. next verse, "mammon of unrighteousness"). His moral conduct is in this epithet condemned, while the worldly prudence of it is commended. He considered his future, and used his momentary opportunity to make permanent provision for it. **for**, etc. This is the lesson: let saints be as prudent in their concerns as worldlings, as illustrated by this steward, are. **the children of light.** R.V., "the sons of the light" = those whose characteristic is light (cf. John xii. 36; 1 Thess. v. 5), also "children of light" in Eph. v. 8. Cf. 2 Thess. ii. 3, "the son of perdition."

9. friends. By generosity win the affection and gratitude of the poor. **of.** Better R.V., "by means of"; Gr. "out of." **mammon of unrighteousness.** Not wealth wrongly got, but wealth so often wrongly used. Mammon is not personified, as in ver. 13. The meaning of the word seems to be "that which is trusted in." **that.** The result which is the intention of Jesus in affirming the counsel, not the motive of the act. Not **ye fail**, but "*it shall fail*" (R.V.). The wealth. **they.** Either impersonal, or the friends of ver. 9. Kindness to the poor will have its reward in heaven. **everlasting habitations.** Better R.V., "eternal tabernacles," in contrast to the houses of ver. 4 (cf. ix. 33).

10. Perhaps the unfaithfulness of the steward suggests the saying about faithfulness. **that which**

is least. R.V., "a very little" (cf. Matt. xxv. 21, 23).

11. Not the *amount* of the trust, but the *character* of it is the contrast here. **unrighteous mammon.** Same as "the mammon of unrighteousness." **the true riches.** Gr. "the genuine," what is real. Mammon is a mere semblance of possession.

12. Only the faithful steward of earthly wealth can be made the possessor of the heavenly treasure (Matt. xxv. 34). There is a threefold contrast: "little" and "much," "mammon of unrighteousness" and "the true riches," "another's" and "your own." Fidelity is the condition of advance from the one to the other.

13. Matthew places this saying in the Sermon on the Mount (v. 24), "No household servant can be a slave to two masters" (cf. Jas. iv. 4), for the claim of each is absolute. Wealth may be used for worthy ends, but to be devoted to the gain or the use of it is inconsistent with devotion to God.

Luke xvi. 14-18 (cf. Matt. xi. 12, 13, v. 18, 32, xix. 9; Mark x. 11, 12).

REBUKE OF THE PHARISEES.

14 And the Pharisees also, who were covetous, heard all these 15 things: and they derided him. And he said unto them,

Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man 17 presseth into it. And it is easier for heaven and earth 18 to pass, than one tittle of the law to fail. Whosoever

putteth away his wife, and marrieth another, committeth adultery ; and whosoever marrieth her that is put away from her husband committeth adultery.

The parable, addressed to the disciples, provoked the contempt of the Pharisees, who not only loved riches, but regarded riches as a reward of righteousness. Jesus warns them of the danger of their wealth in the Parable of the Rich Man and Lazarus ; but before recording the parable, the Evangelist brings together several sayings of which it is not easy to discover any connection or any appropriateness to the occasion. The Pharisees are rebuked for their self-righteousness ; they are censured by implication for not seeking to enter the Kingdom (also Matt. xi. 12, 13) ; the permanence of the Law is asserted (also Matt. v. 18), and the objection to divorce is repeated (also Matt. v. 32, xix. 9 ; and Mark x. 11, 12).

14. **covetous.** R.V., "lovers of money" (2 Tim. iii. 2). **derided.** Lit., "turned up their noses" (xxiii. 35).

15. **justify.** Reckon yourselves righteous. **before men.** R.V., "in the sight of men" ; men's judgment (cf. Matt. vi. 2, 5, 16, xxiii. 5, 7, 25). Their piety was a piety of ostentation. **hearts.** Cf. 1 Sam. xvi. 7 ; 1 Chron. xxviii. 9. **highly esteemed.** R.V., "exalted" ; held high in honour. **abomination.** Elsewhere used of idolatry (Matt. xxiv. 15 ; Rev. xvii. 4, 5, xxi. 27). It is a strong word, and means a serious offence.

16. **The law and the prophets.** The O.T. (Matt. v. 17, vii. 12, xxii. 40 ; Acts xiii. 15, xxviii. 23). The Law was first recognised as scripture, then the prophets, and to these were added later

the writings, John completes this dispensation. **presseth.** R.V., "entereth violently" (cf. Matt. xi. 12). The popular excitement awakened first by John's, then by Jesus' ministry, was regarded by the Pharisees with displeasure. They are censured for their antagonism to the movement. Was their love of riches the cause of their attitude to the latest manifestation of God's Kingdom? Is this the connection of the sayings?

17. The connection may be this: the Law has its fulfilment in this movement, and yet you who boast of your righteousness in the Law are indifferent or hostile to it. **tittle.** A little horn or projection which distinguishes Hebrew letters otherwise very like one another. **fail.** "fall to the ground," lose its authority (cf. Rom. ix. 6; 1 Cor. xiii. 8).

18. An example of the permanence of the Divine law, which the scribes by their lax views of divorce were setting aside. According to Mark (x. 1-12) and Matthew (xix. 3-12), Jesus was expressly asked whether divorce was lawful, and when He asserted God's original intention at the creation that marriage should be indissoluble, He was challenged to explain why the Law allowed divorce. Admitting that the Law was given for the " hardness of heart" of the people, He asserted that divorce involved adultery, both for the husband and wife, if they married again. Matthew alone recognises fornication as a ground of divorce (xix. 9, also v. 32), and there has been much dispute as to whether this was or was not Jesus' own intention. The solution of the problem seems to be that Jesus was denouncing divorce in order to secure freedom to marry another, the laxity of the

scribal interpretation of the Law, and said nothing as to whether there were or were not good grounds for divorce. Matthew, who treats Jesus' teaching as the legislation of the Kingdom, adds the qualification, believing that this must have been the intention of Jesus. What in this verse Jesus condemns is a man's divorcing his wife in order to be free to marry another, or his getting another man to divorce his wife so as to be free to marry her. Jesus is not legislating about divorce ; He is condemning laxity in the application of the Law from sensual motives.

Luke xvi. 19-31.

THE RICH MAN AND LAZARUS.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.
20 And there was a certain beggar named Lazarus, which was
21 laid at his gate, full of sores, and desiring to be fed with
the crumbs which fell from the rich man's table : moreover
22 the dogs came and licked his sores. And it came to pass,
that the beggar died, and was carried by the angels into
Abraham's bosom : the rich man also died, and was buried ;
23 and in hell he lifted up his eyes, being in torments, and
24 seeth Abraham afar off, and Lazarus in his bosom. And
he cried and said, Father Abraham, have mercy on me,
and send Lazarus, that he may dip the tip of his finger
in water, and cool my tongue ; for I am tormented in this
25 flame. But Abraham said, Son, remember that thou in
thy lifetime receivedst thy good things, and likewise
Lazarus evil things : but now he is comforted, and thou
26 art tormented. And beside all this, between us and you
there is a great gulf fixed : so that they which would pass
from hence to you cannot ; neither can they pass to us

27 that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my 28 father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of 29 torment. Abraham saith unto him, They have Moses 30 and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from 31 the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Luke alone gives this parable; and it has been claimed as a proof of his Ebionitism, and as part of an Ebionite document. But it is not the possession of wealth which is condemned, but the selfish abuse, and the proper use of wealth in relieving the needs of others is presented as a duty the neglect of which will bring punishment. It is not easy to determine just what the lesson is. If we connect it with ver. 14, then we have here a warning against the dangers of wealth in the self-indulgence and indifference to the needs of others that so often accompany the possession. If we find the moral in ver. 29, then it is the sufficiency of the Mosaic Law and the prophets for moral guidance that is insisted on. If ver. 31 is the most significant, it is the insensibility to moral appeal which results from the selfish use of wealth that is emphasised. If ver. 25 be the clue, then the parable attaches itself to ver. 15; the Divine judgment will reverse the human, the beggar will be blessed, and the exalted among men—the rich man—is shown to be an abomination in the sight of God. One thing is certain, that Jesus does not intend to describe the condition of the future

life, but uses the current Jewish notions about the unseen world.

19. **purple.** His outer robe (cf. Mark xv. 17, 20). **fine linen.** His under-garment (Ex. xxvi. 1, 31, 36). Both stand for the extreme of luxury (cf. Prov. xxxi. 22; Rev. xviii. 12, 16). **fared sumptuously.** R.V. marg., "living in mirth and splendour every day."

20. **Lazarus.** The only character in a parable to whom a name is given. The name may be a later addition suggested by Lazarus of Bethany. As ver. 24 shows, a name was needed for the telling of the tale, and this name may suggest the dependence of the beggar on God. **gate.** A feature of a large mansion. **full of sores.** A medical term; "ulcerated."

21. **desiring to be fed.** This does not imply that he did not get scraps, for had nothing ever been given, he would not have been brought there. But it does imply that the rich man was content with giving what cost him nothing; and failed to do what he might easily have done to deliver Lazarus from his "evil things." The 23rd verse shows that the rich man knew the beggar he left lying at his gate. **the dogs,** etc. This is no alleviation, but an aggravation of his miserable condition. The dogs in the East are not pets, but pests. **licked.** "licked the surface of."

22. We are not to suppose that the beggar was not buried; but while the rich man's funeral was the last of his good things, the first of Lazarus' good things was his happy death. The figurative language must not be taken literally (cf. Heb. i. 4). **Abraham's bosom** (cf. Matt. viii. 11; John i. 18) is not a symbol of Paradise; but to recline with

the head on Abraham's breast, as at a banquet, is to be in Paradise.

23. **hell.** R.V., "Hades." The abode of the dead included Paradise and Gehenna (see on xii. 5). **seeth Abraham.** According to Jewish belief Gehenna and Paradise were near enough for such a view.

24. **Father Abraham.** The rich man claims the privilege of his nationality (cf. John viii. 39). **send Lazarus.** If we are to attach special meaning to this detail, it indicates either that he has remained arrogant, and thinks of Lazarus as one from whom he can claim service, or that he has been so humbled as to be willing to be under debt to Lazarus. **dip the tip.** The slightest relief will be welcomed. What a change from faring sumptuously!

25. **Son.** Gr. "child." The relationship is not disowned, but no favouritism can be shown. What he suffers is justly suffered. **receivedest.** In full. His desires were fully met; he wanted nothing more than the earthly goods. Cf. vi. 24; Matt. vi. 2, 5, 16. **thy good things.** He kept to himself all that he had. **likewise.** R.V., "in like manner." The one accepted without gratitude, the other without rebellion. **now.** Change of time and place involved for the rich man unalleviated misery, and Lazarus undisturbed bliss. Not even a momentary change of the permanent conditions is possible.

26. **besides all this,** or R.V., "in all these things." Not only is the request unreasonable, but its being met is impossible, owing to the total separation of Paradise and Gehenna. **a great gulf has been and remains fixed.** Of this belief there is no trace

in Jewish writings, not "so that they cannot" (result), but "in order that they may not be able" (purpose). **neither.** Better, "nor yet."

27. The request suggests that he had been insufficiently warned of this doom. If he had, he might have avoided it. It is fanciful to infer that the request shows an improvement of character, an awakening interest in others. Still less warrant is there for assuming that this is intended to teach such a possibility generally in the future life.

28. **testify.** "thoroughly" (Acts ii. 40, viii. 25, x. 42, xviii. 5, etc.). There may be an allusion to the Pharisees' demand for a sign.

29. There is already sufficient guidance for those willing to submit to it.

30. **Nay.** This does not deny the value of Moses and the prophets; but asserts that something more is needed, as his own experience showed. This rich man is more influenced by physical wonders than moral authority.

31. **hear not.** "continue not to hear." **persuaded.** To repent. Jesus rebukes the desire for a sign showing that it would also be ineffective where moral authority had failed.

Luke xvii. 1-4 (cf. Mark ix. 42; Matt. xviii. 6, 7, 15, 21, 22).

OFFENCES AND FORGIVENESS.

Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they 2 come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should 3 offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he

4 repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.

The saying about offences is found in Mark and Matthew, but in different contexts. In Mark it follows John's confession regarding the rebuke of the man who was casting out devils in Jesus' name ; in Matthew it is part of the teaching given in connection with Jesus' setting of the child in the midst. The command to forgive is found in a different form in the passage in Matthew which prescribes the procedure to be adopted in connection with a Christian brother who has done wrong. In Matthew Peter asks if an erring brother is to be forgiven seven times, and is answered with, "until seventy times seven." Most of this common material is derived from Q.

1. **offences.** R.V., "occasions of stumbling." Gr. "scandal" = "the bait-stick in a trap."

2. **better.** R.V., "well." Lit., "it pays the taxes, repays the outlay" (Plummer). **these little ones.** Either children or those "young in faith."

3. **Take heed.** May be the conclusion of the previous utterance rather than the introduction to what follows. Probably the Evangelist intended no connection between the two utterances. We may think of the connection in three ways: the unforgiving spirit is given as an instance of the occasion for stumbling ; there may be a contrast intended between our severity to ourselves and our tolerance to others ; or to the lesser duty of doing no ill to another may be joined the greater of forgiving the ill others do. **rebuke.** Sin is not

to be ignored, but rebuked to awaken penitence, and penitence is at once to be followed by pardon.

4. **seven.** The number is used to indicate an endless forgiveness. **saying.** It is forced to read into the word the meaning that the mere words of penitence are enough.

Luke xvii. 5-10 (cf. **Mark xi. 23** ; **Matt. xvii. 20, xxii. 21, 22**).

UNPROFITABLE SERVANTS.

5 And the apostles said unto the Lord, Increase our faith.
6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea ; and it
7 should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ?
8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?
9 Doth he thank that servant because he did the things that
10 were commanded him ? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

Mark and Matthew have a similar saying about the power of faith in connection with the cursing of the fig tree ; Matthew has also one as part of Jesus' answer to His disciples' question regarding their powerlessness to cure the epileptic boy. Luke here probably intends no connection with the preceding saying. The link of thought might be that a forgiving spirit such as Jesus demands

would require a far stronger faith than the apostles were conscious of possessing. The saying about the unprofitable servant also appears to have no connection with the saying about faith; unless it be that in the apostles' request Jesus detected the suggestion that He was making unreasonable demands on His followers, and thus rebukes the complaint by asserting His unlimited claim.

5. **increase.** Literally, "give us faith in addition."

6. **grain**, etc. See on xiii. 19. If there be faith at all, it can, without any addition such as is asked for, accomplish what seems humanly impossible. **sycamine** (possibly the same tree as the *sycamore* in xix. 4). The mulberry tree. Mark and Matthew have in similar sayings "mountain."

7. **which.** This cannot be addressed to the disciples, who were poor men, but to such in his audience as had slaves. This makes it less probable that there is any connection with the preceding saying. **by and by.** Better, "straightway," and connect, as R.V., with "come" (A.V., "go"). There is a contrast with *afterward* in the next verse.

9. **I trow not.** Omitted in R.V. after good authorities.

10. **when**, etc. "a purely hypothetical case." The sole point of the saying is that men have no claim against God for having done more than their duty. This condemns the doctrine of works of supererogation.

(C) THE THIRD SECTION (LUKE xvii. 11-
xviii. 14).

Luke xvii. 11-19.

THE TEN LEPERS.

11 And it came to pass, as he went to Jerusalem, that he
12 passed through the midst of Samaria and Galilee. And as
he entered into a certain village, there met him ten men
13 that were lepers, which stood afar off: and they lifted up
their voices, and said, Jesus, Master, have mercy on us.
14 And when he saw them, he said unto them, Go shew
yourselves unto the priests. And it came to pass, that,
15 as they went, they were cleansed. And one of them,
when he saw that he was healed, turned back, and with a
16 loud voice glorified God, and fell down on his face at his
17 feet, giving him thanks: and he was a Samaritan. And
Jesus answering said, Were there not ten cleansed? but
18 where are the nine? There are not found that returned to
19 give glory to God, save this stranger. And he said unto
him, Arise, go thy way: thy faith hath made thee whole.

This narrative is peculiar to Luke, and is characteristic. It shows his peculiar interest in the Samaritans (see Introduction, p. 26). It is doubtful whether ver. 1 is intended to indicate the beginning of a third journey to Jerusalem, or only the third stage of the last journey (see Introduction, p. 23).

11. *through the midst.* R.V. marg., "between." The A.V. rendering would mean that Jesus was passing through Samaria and Galilee away from Jerusalem. What the R.V. means is that He was going along the border of the two districts, where He would be more likely to meet

a mixed company of lepers, drawn together by their common misery in spite of their racial prejudice.

12. **afar off.** In accordance with the Law (Lev. xiii. 45, 46; Num. v. 2). See on v. 12.

14. **when.** "as soon as." He had not observed them till He heard their cry. **Go.** This shows His certainty of having effected their cure. **priests.** The Samaritans had their own priesthood, and kept the Law. **went.** Their obedience showed the faith which was the condition of Jesus' exercise of His power.

15. **when.** As soon as he made the discovery for himself, and not after the priest had declared him clean. Jesus' rebuke implies that he left his companions to come to Jesus, while they went their way, unmoved by any such impulse of gratitude. **loud voice.** Either in his excitement, or because not having been pronounced clean, he still kept "afar off."

17. **answering.** Not the Samaritan, but the bystanders, commenting on the incident. The series of questions implies surprise, and that involves limitation of knowledge.

18. R.V. has this also as an interrogative sentence, "Were there more," etc. **stranger.** R.V. margin, "alien," a word frequent in LXX, and used for the heathen. The Samaritans were a mixed race, Israelite and pagan (see 2 Kings xvii. 24). But Jesus may not have been referring to this fact in his use of the word, but may have been rebuking Jewish exclusiveness which reckoned the Samaritans with the heathen.

19. **thy faith.** The condition of his cure. Possibly the greater good of gratitude is implied in

the blessing assured to him in distinction from the others.

Luke xvii. 20-37 (cf. **Mark xiii. 15, 16, 21, viii. 35;**
Matt. xxiv. 17, 18, 23, 27, 28, 37-39, 41, x. 39,
xvi. 25).

THE COMING OF THE SON OF MAN.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said,

21 The kingdom of God cometh not with observation : neither shall they say, Lo here ! or, lo there ! for, behold, the

22 kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here ; or, see there : go not

24 after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven ; so shall also the Son of man

25 be in his day. But first must he suffer many things, and be

26 rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the

28 ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot ; they did eat, they drank, they bought, they sold, they planted, they builded ;

29 but the same day that Lot went out of Sodom it rained fire

30 and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

32 33 Remember Lot's wife. Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall

34 preserve it. I tell you, in that night there shall be two men in one bed ; the one shall be taken, and the other

35 shall be left. Two women shall be grinding together ; the
36 one shall be taken, and the other left. Two men shall be
in the field ; the one shall be taken, and the other left.
37 And they answered and said unto him, Where, Lord ?
And he said unto them, Wheresoever the body is, thither
will the eagles be gathered together.

While the introductory verses (20-22) are peculiar to Luke, as also the allusion to Lot (28, 29, 32), and there are some parallels in Mark, yet the greater part of the discourse is derived from Q, and is also found in Matthew, mainly in the eschatological discourse at the close of the ministry in Jerusalem.

20. The question seems to have been asked in good faith. **observation.** The word is used by medical writers of the physicians watching the symptoms of disease (Hobart). "It implies *close* rather than *sinister* watching" (Plummer). The A.V. marg., "with outward shew," is a mistake.

21. **neither**, etc. Cf. ver. 23. There will be no good reason for saying. **within you.** Or R.V. marg., "in the midst of you." As the Pharisees are addressed, it is not likely that Jesus would tell them that the Kingdom was within them ; but it is possible that He was affirming the general principle of the inwardness of the Kingdom without particular reference to those whom He was addressing. On the other hand, while the meaning of the word "in the midst of you" is not found in the Scriptures, though classical, it gives a good sense. Unperceived by the Pharisees, the Kingdom was already present in Jesus and the company He had gathered. The context favours this second rendering.

22. If what follows belongs to the same occasion, then Jesus turns from the Pharisees to teach the disciples that while the Kingdom itself comes without observation, of His Second Coming there will be signs, which, however, only the discerning will perceive. **the days.** The Gr. is "days" without the article (cf. v. 35, xxi. 6). **one.** Possibly a Hebraism for "first" (cf. Mark xvi. 2). **the days of the Son of man.** Not as in Matt. ix. 15 and Mark ii. 20, the past earthly life, but the future heavenly Second Coming. The event so desired will be delayed. Here Jesus does not anticipate or promise an immediate return.

23. Warning against false predictions due to wrong understanding of the signs of the times. **go not after.** Do not leave your usual calling. **follow.** Do not accept such prophets as leaders.

24. The manifestation will be sudden, and so unpredicted, and universal, and so unmistakable.

25. The Passion must come before His exaltation.

26. The unpreparedness of mankind for the Second Advent is described.

27. The material and sensuous absorbed all interest; there was no thought of higher things.

28, 29. Peculiar to Luke. Cf. Gen. xix. and 2 Pet. ii. 5, 6. **For it rained,** render "the Lord rained" (Gen. xix. 24).

30. **revealed.** The Greek is the technical word for the unfolding of God's hidden purpose. It is the root of our word "Apocalypse."

31. These words in Matt. xxiv. 17, 18, and Mark xiii. 15, are a definite direction in connection with the disciples' flight from Jerusalem before its destruction. Luke here gives them a general sense; the disciple to be ready for the Second Advent

must cultivate the spirit of detachment from all earthly interests. If he cares for none of these things he will have nothing to lose, and all to gain.

32. Cf. Gen. xix. 26. An instance of the peril of divided interest, distracted affection. The Christian who thinks of his property at the Second Advent, and not solely of his returning Lord, is not worthy of the Kingdom.

33. This saying is found in Matt. xvi. 25 and Mark viii. 35, in connection with Jesus' first prediction of His Passion after the confession at Cæsarea Philippi. **save.** Better reading R.V., "gain" (cf. Acts xx. 28; 1 Tim. iii. 13). The A.V. reading comes from ix. 24. **preserve.** Gr. "save it alive" (cf. Acts vii. 19; 1 Tim. vi. 13, R.V. marg.).

34, 35. Instances of close earthly relationships to show that these do not offer any assurance against final separation in the judgment.

34. **night.** A detail of the picture, not an indication of the actual time of the Second Advent. **taken from, left** to destruction; or **taken into, left** out of the Kingdom.

35. **grinding together.** A day occupation. Jesus uses a figure from night and from day to suggest the uncertainty of the exact time of the Second Advent.

36. This verse is left out in R.V., and has probably slipped in here from Matt. xxiv. 40.

37. **Where.** In ver. 24 Jesus asserted a universal, and not local manifestation. It was a false question asked in a wrong spirit, and so is answered by Jesus in a mysterious saying, which may have been a current proverb. Judgment will fall where

it is deserved. Not time or place, but fitness or unfitness, is what each man should be concerned about. **eagles.** R.V. marg., "vultures" (the griffon, as in Mic. i. 16). "Eagles neither fly in flocks nor feed on carrion" (Plummer). The patristic interpretation, "that the saints will gather around Christ," is altogether out of place. The saying is clearly a warning of judgment, and only for such could the imagery used be regarded as appropriate.

Luke xviii. 1-8.

THE UNJUST JUDGE.

And he spake a parable unto them to this end, that men
2 ought always to pray, and not to faint ; saying, There was
in a city a judge, which feared not God, neither regarded
3 man : and there was a widow in that city ; and she came
4 unto him, saying, Avenge me of mine adversary. And he
would not for a while : but afterward he said within him-
5 self, Though I fear not God, nor regard man ; yet because
this widow troubleth me, I will avenge her, lest by her
6 continual coming she weary me. And the Lord said, Hear
7 what the unjust judge saith. And shall not God avenge
his own elect, which cry day and night unto him, though he
8 bear long with them ? I tell you that he will avenge them
speedily. Nevertheless, when the Son of man cometh,
shall he find faith on the earth ?

This and the following parable are peculiar to, and characteristic of Luke, with his strong belief in the efficacy of prayer and his keen sympathy with the outcasts of Jewish society. The connection of thought between this parable and the preceding discourse seems to be that, though the Second Coming will not be as soon as desired, and will be

unexpected, disciples are to keep on praying for their deliverance.

1. Only here and in ver. 9 does the Evangelist introduce a parable by stating clearly Jesus' intention in uttering it. **always** (cf. 1 Thess. v. 17). The Jewish teachers forbade more than three prayers a day, as God must not be wearied by man's importunity.

2. **judge**. Probably a Gentile official, as a Jew would show some regard to the law of God (see the contrast to the judge's attitude in 2 Cor. viii. 21).

3. **widow**. A type of helplessness; no man to compel, and no money to purchase respect for her rights. The O.T. shows a special care for this class (Ex. xxii. 22; Deut. x. 18; Job xxii. 9; Jer. xxii. 3; Ezek. xxii. 7). **came**. R.V., "came oft," "continued coming." **Avenge**. Not inflict penalty on, but protect me from the attacks of. **mine adversary**. One inflicting some wrong.

4. **would not**. Was not willing.

5. **troubleth me**. His impatience, not his duty, moved him to action. **wear me out**. R.V., "wear me out"; Gr. "bruise"; lit., "hit under the eye," "give a black eye." It is not likely that the judge was afraid that the woman would commit an assault, but he dreaded the constant annoyance.

6. **Lord** (see on v. 17, vii. 13) **said**. Probably after a pause to let the people think over the parable.

7. It is a question that expects an affirmative answer. This is what is called an *à fortiori* argument. "If an *unjust judge* would yield to the importunity of an *unknown widow*, who came and spoke to him *at intervals*, how much more will a *just God* be ready to *reward the perseverance of His own elect*,

who *cry to Him day and night?*" (Plummer). The force of the argument lies not in God's resemblance to, but His difference from, the unjust judge. The point of comparison is that importunity prevails with God and man. **though he bear long with them.** R.V., "and He is longsuffering over them." One meaning may be, God is not impatient with the importunity of His elect, as was the unjust judge with the widow. Or if *them* refers not to the elect, but their enemies, then His delay to answer the prayers of the saints is explained as due to His patience with sinners. The most probable meaning is, that God will certainly fulfil prayer, even though for His own reasons He delays the answer.

8. speedily. If not in man's, yet in His own wiser judgment. "Suddenly" is a less probable rendering. **Nevertheless.** Although God's action is certain, yet man's faith is doubtful. **faith.** Gr. "the faith," either in Jesus' Messiahship, or that perseveres in prayer. Absorbed in the earthly life (see on xvii. 27) most men will be exercising no faith.

Luke xviii. 9-14.

THE PHARISEE AND THE PUBLICAN.

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :
 10 Two men went up into the temple to pray ; the one a
 11 Pharisee, and the other a publican. The Pharisee stood
 and prayed thus with himself, God, I thank thee, that I am
 not as other men are, extortioners, unjust, adulterers, or
 12 even as this publican. I fast twice in the week, I give
 13 tithes of all that I possess. And the publican, standing
 afar off, would not lift up so much as his eyes unto heaven,

but smote upon his breast, saying, God be merciful to me a **14** sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

By his preface (ver. 9) Luke indicates that this parable was addressed to another audience than the preceding one. The link of connection is that both treat of prayer, and, even if Luke did not intend to convey the lesson, this parable supplements the other in teaching that prayer, though importunate, must not be arrogant, but should be humble.

9. **in.** Gr. "on." Their own judgment of themselves was the foundation of their confidence in themselves. **despised.** R.V., "set at nought," "treated as of no account." **others.** R.V., "all others"; Gr. "the rest."

10. **went up.** To Mount Moriah from the lower city.

11. **stood.** Probably in a place or a posture to attract attention (cf. Matt. vi. 5). **prayed.** There was no petition or intercession, but only self-congratulation and censure of others. **as other.** The R.V. better, "the rest of men." He reckoned himself alone as righteous. While possibly guiltless of the sins he mentioned, he ignored other sins of which he was not blameless, and was unjust in charging all other men with these sins.

12. **twice.** On Mondays and Thursdays, the Pharisaic practice, for the Law enjoined fasting only once a year, on the Day of Atonement. **all.** The Law (Num. xviii. 21; Deut. xiv. 22) did not tithe small garden herbs (cf. Matt. xxiii. 23). **possess.** R.V., "get"; income, not capital, is meant. Cf. Matt. x.

14, xxiii. 23, for the things of which the Pharisees made boast.

13. **afar off.** At a distance from the Pharisee, whom the publican would regard as so righteous that he did not feel himself worthy to come near him. Both must have been in the Court of Israel. **eyes.** Not contrasted with hands or face, but the downward look expressed humility, as the smiting of his breast penitence. **be merciful.** "be propitiated" (Dan. ix. 19). Not **a sinner**, but "*the sinner.*" He too counts himself alone in his sin, but there is no judgment of others (cf. 1 Tim. i. 15).

14. **tell.** R.V., "say." Jesus speaks with authority as knowing both man's state and God's judgment of it. **justified.** "reckoned by God as righteous" (cf. vii. 35, x. 29, xvi. 15). **rather than.** This suggests no doubt of the publican's forgiveness, but holds out hope of forgiveness to the Pharisee. The certainty in the one case is left a possibility in the other. **for.** The statement that follows is also given in xiv. 11, as the conclusion of the saying about the chief guests at feasts. We need not debate in which context the saying was uttered, as such a saying may have been repeated on different occasions.

V. THE CLOSE OF THE PUBLIC MINISTRY (LUKE xviii. 15-xxi. 38).

At this point Luke returns to the common Synoptic tradition. While he introduces here and there matter peculiar to himself, or matter drawn from Q, the source common to himself and Matthew, he for the most part now follows Mark's guidance in the order of events.

Luke xviii. 15-17 (=Mark x. 13-16=Matt. xix. 13-15).

THE WELCOME OF THE CHILDREN.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked 16 them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for 17 of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

The three Evangelists in this narrative almost verbally agree; the differences are of the slightest.

15. **infants.** R.V., "babes," a more accurate rendering of Luke's word. **touch them.** Matthew explains this "that He should lay His hands on them, and pray"—that is, give them His blessing. **rebuked.** Not because they despised the children, but because they exalted Jesus as too great to have His time claimed by them.

16. **called.** The children or their mothers. **and said.** To the disciples. **such.** The childlike disposition fits for the Kingdom.

17. While Mark gives the saying in the same setting, Matthew gives a similar saying (xviii. 3) on the occasion when Jesus sets a child before the disciples as an example of humility. These two sayings conjoined show clearly Jesus' estimate of childhood as possessing the dispositions required by the Kingdom, and are full of encouragement for the parents and teachers of children as an assurance that the children may from their earliest years be within the Kingdom. But the incident which follows suggests that such youthful piety needs to be confirmed in a conscious, voluntary

decision for the Kingdom when adult years are reached.

Luke xviii. 18-30 (= Mark x. 17-30 = Matt. xix. 16-29).

THE RICH YOUNG RULER.

18 And a certain ruler asked him, saying, Good Master, what
19 shall I do to inherit eternal life? And Jesus said unto him,
Why callest thou me good? none is good, save one, that is,
20 God. Thou knowest the commandments, Do not commit
adultery, Do not kill, Do not steal, Do not bear false
21 witness, Honour thy father and thy mother. And he said,
22 All these have I kept from my youth up. Now when
Jesus heard these things, he said unto him, Yet lackest
thou one thing: sell all that thou hast, and distribute unto
the poor, and thou shalt have treasure in heaven: and
23 come, follow me. And when he heard this, he was very
24 sorrowful: for he was very rich. And when Jesus saw
that he was very sorrowful, he said, How hardly shall they
25 that have riches enter into the kingdom of God! For it
is easier for a camel to go through a needle's eye, than for
26 a rich man to enter into the kingdom of God. And they
27 that heard it said, Who then can be saved? And he said,
The things which are impossible with men are possible
28 with God. Then Peter said, Lo, we have left all, and
29 followed thee. And he said unto them, Verily I say unto
you, There is no man that hath left house, or parents, or
brethren, or wife, or children, for the kingdom of God's
30 sake, who shall not receive manifold more in this present
time, and in the world to come life everlasting.

This narrative is found with very slight variations in the three Synoptists, and Luke here follows Mark very closely. The young man desiring eternal life is in disposition—his attachment to his wealth—unfit for it, and the sincerity of his desire is put

to a severe test. We must not assume, as is common, that he did make "the great refusal," even although he was not able to meet the test at once.

18. **ruler.** Luke alone so describes the questioner, and it is not easy to understand just what he means. As Matthew calls the applicant a young man (vers. 20-22) it is unlikely that he was a member of the Sanhedrin, or the chief officer of a synagogue. **do.** He thought of some action of so great merit as to deserve this reward. **eternal life.** This is the characteristic phrase in the Fourth Gospel corresponding to the Synoptic Kingdom of God (see ver. 24 below).

19. **Why, etc.** This is undoubtedly the original form of the question, which Matthew, because of its difficulty, the suggestion it conveys that Jesus disclaimed being good, has paraphrased in the commonplace, "Why askest thou Me concerning that which is good?" **none is good, etc.** This is not a confession of sinfulness, on the one hand; nor is it merely a refusal of a compliment from the young man, because he did not know its full import, on the other hand. It was because Jesus had not yet fulfilled His calling, and was still conscious of being tempted to shrink from the Cross, that in humility He refused to claim the perfection that belonged to His Father, on which He was conscious of being Himself dependent (cf. John v. 19-30). He was still in the conflict, and not yet the victor, and His strength came to Him from His Father.

20. This reference asserts the sufficiency of the Law for moral guidance (cf. xvi. 29), and rebukes the false conception of works of supererogation—

that is, beyond the Law's requirements, as of special merit.

21. The reply is neither insincere nor boastful, but shows how superficial was his reading of the requirement of the Law, a contrast to the keener insight of the young Pharisee Paul (Rom. vii. 7-25).

22. **Now when Jesus heard these things.** Mark has "And Jesus looking upon him loved him," the touch of an eye-witness. Jesus so esteemed the young man that He was desirous of having him as one of His constant companions (ver. 20). **Yet lackest thou, etc.** Jesus accepts his assurance of observance of the commandments, but affirms that one condition of fitness for the highest blessing has yet to be fulfilled, and this condition is negative, as detachment from his wealth so complete as to make him capable of the surrender of it all in charity; and positive, as attachment to Jesus so complete also as to prompt a constant companionship. The demand was not made by Jesus of all His disciples; but it is not to be explained away. It was necessary for this man to be rescued from his entanglement in his wealth; possibly Jesus could not accept the man as a companion with his wealth, as that might have exposed Him to the reproach of His enemies that it was the disciple's wealth He sought.

23. **very sorrowful.** R.V., "exceeding sorrowful." Mark has again the vivid picture, "his countenance fell." **very rich.** A kindly explanation; the more to part from, the harder the parting. But just the difficulty of the surrender showed the necessity of the test imposed.

24. Mark records the young ruler's departure, and so the saying was addressed to the disciples; the warning may have been especially intended for Judas. Mark too reports the astonishment of the disciples at the saying.

25. Jesus uses a hyperbolic figure to express the humanly impossible, and it shows a misunderstanding of His intention to make it less improbable by substituting "cable" for "camel" (the Greek words differ by two letters only, *kamilon* and *kamelos*), or making the needle's eye mean "a narrow gateway for foot-passengers." The Talmud has twice the saying, "an elephant passing through the eye of a needle," to express the impossible.

26. **Who.** As all desire, if they do not possess, riches, the saying seems to make salvation impossible to all.

27. Divine grace can work miracles impossible to human will.

28. Peter does not speak boastfully, but seeks Jesus' assurance that God has indeed wrought this wonderful change in them.

29. **no man.** Jesus offers no exclusive privilege to His people, He assures a universal blessing to all in condition.

"*He* has "a hundredfold."

cf. Rom. iii. 26, viii. 18;

with the world (R.V.)

Eph. i. 21, ii. 7; Heb.

well as future com-

Kingdom, not to be

less, but proving real

"union of saints"

ships.

Luke xviii. 31-34 (= Mark x. 32-34 = Matt. xx. 17-19).

THE THIRD ANNOUNCEMENT OF
THE PASSION.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall 32 be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, 33 and spitted on: and they shall scourge him, and put him 34 to death, and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

The first announcement followed the Confession at Cæsarea Philippi, the second the Transfiguration, and this third possibly after the raising of Lazarus (John xi.). Mark introduces this announcement with a graphic description of the situation, "And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid" (x. 32). Jesus, absorbed in the contemplation of His Passion, walks alone, followed by the Twelve and other disciples, overawed by His bearing and look. Calling the Twelve apart from the larger company, He not only declares what will befall Him, but summons them to bear Him company at whatever peril.

31. **by.** R.V. marg., "through"; as channels of Divine communication. **prophets.** Luke, unlike Matthew, uses the argument from prophecy seldom. **the Son of man.** A.V. connects this

phrase with "written concerning," the R.V. with "accomplished unto."

32. **Gentiles.** A new detail, involving the expectation that the form of death would be crucifixion. The predictions became more definite as events unfold to the insight of Jesus.

34. **understood.** Luke alone asserts the misunderstanding of the disciples, but Matthew and Mark illustrate it by the record of the request of the sons of Zebedee. Expecting an earthly kingdom they could not accept the necessity of the death, nor the certainty of the resurrection of Jesus. **hid from them.** Till "He opened their mind" (xxiv. 45). **neither knew.** "neither came to know"; their dullness of mind endured.

Luke xviii. 35-43 (= Mark x. 46-52 = Matt. xx. 29-34).

THE BLIND MAN AT JERICHO.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: 36 and hearing the multitude pass by, he asked what it 37 meant. And they told him, that Jesus of Nazareth 38 passeth by. And he cried, saying, Jesus, thou son of 39 David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto 41 him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, 42 Lord, that I may receive my sight. And Jesus said unto 43 him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

"The three narratives," says Plummer, "have exercised the ingenuity of harmonisers. Luke and Mark have only one blind man; Matthew, again, mentions two (cf. Matt. ix. 27). Luke represents the miracle as taking place when Jesus was approaching Jericho; Matthew and Mark as taking place when He was leaving it. Luke says that Jesus healed with a command; Mark with a word of comfort; Matthew with a touch. Only those who have a narrow view respecting inspiration and its effects will be concerned to reconcile these differences and make each of the three verbally exact" (p. 429). No space need be wasted in giving the manifold suggestions of harmonisers.

35. **Jericho.** A splendid city favoured by the Herods.

36. **multitude.** The caravan of pilgrims going up to Jerusalem for the Passover, to which Jesus had attached Himself probably at some place in Perea.

37. **Nazareth.** See on iv. 34.

38. **son of David.** A confession of Jesus' Messiahship.

39. **rebuked.** Not the confession, but the interruption of Jesus' journey, and even possibly teaching by the way, by the beggar seeking alms. **the more.** The persistency of prayer Jesus commended.

40. **come near.** Mark states that "he, casting away his garment, sprang up, and came," emphasising his eagerness to get his sight.

41. Jesus' question enables the man to assert his faith in Jesus' miraculous power, and to correct the misunderstanding by the crowd of his appeal.

42. **faith.** In Jesus' Messiahship and power to heal. Its persistence in spite of discouragement pleased Jesus.

43. Luke alone records the praise of the man, and the multitude.

Luke xix. 1-10.

THE GUEST OF ZACCHÆUS.

And Jesus entered and passed through Jericho. And, 2 behold, there was a man named Zacchæus, which was 3 the chief among the publicans, and he was rich. And he sought to see Jesus who he was: and could not for 4 the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: 5 for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I 6 must abide at thy house. And he made haste, and came 7 down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest 8 with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from 9 any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this 10 house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

This passage is peculiar to Luke, probably derived from some Aramaic source, and illustrates his universalism.

1. **passed.** "was passing." Jesus would not have stayed in the city, had He not met this publican.

2. **Zacchæus.** The name (Heb. *Zaccai*) means "pure," and shows that he was a Jew (Ezra ii. 9; Neh. vii. 14), and not a heathen, but as a tax-gatherer he was reckoned "a sinner" (ver. 7). Christian legend makes him afterwards Bishop of Cæsarea. **the chief among the publicans.** Better R.V., "a chief publican"; an official title, the exact meaning of which we cannot now fix. Plummer suggests the rendering, "Commissioner of Taxes." For favourable mention of other tax-gatherers, see iii. 12, v. 27, vii. 29, xv. 1, xviii. 10.

3. **press.** R.V., "crowd," which prevented his getting near to Jesus, and which, as he was small, hid Jesus from his gaze.

4. **sycamore.** "a fig-mulberry." See on xvii. 6.

5. **looked up.** A fixed gaze on a person is known to arrest his attention. Just as Jesus was sensitive to the woman's touch, so to this man's look. **Zacchæus.** This proves no supernatural knowledge, as Jesus sought information (cf. Mark viii. 5; John xi. 34); but He had insight into the good motive of his action in thus seeking to see, and rewards it. **abide.** Not necessarily over-night, but at least for a long rest.

7. **sinner.** His calling rather than character is thus described.

8. The condescension of Jesus evokes the resolve, formally declared before the multitude to Jesus, to dedicate half his wealth to charity, and to apply the rest to compensating liberally all he has wronged. A declaration of a resolve for the future is more probable here than a description of practice in the past, in self-defence against the accusation "sinner." **if I have.** This

expresses no doubt ; he knows that he has in his calling wronged some. **fourfold.** The extreme demand of the Law (Ex. xxii. 1) where restitution was compulsory, but much more than was required when the compensation was voluntary (Lev. vi. 5 ; Num. v. 7).

9. **salvation.** Not in Christ's presence itself, but in the welcome of faith given to His grace in offering Himself as a guest (the only occasion where Jesus did this). **this house.** The whole household of Zacchæus would share his blessing. **son of Abraham.** Jesus asserts here that he was a Jew, although there may be a secondary reference to his faith as showing his spiritual kinship with the father of the nation (cf. Rom. iv. 11, 12).

10. **is come.** R.V., "came." Salvation of the outcast was the express purpose of the Incarnation (cf. John iii. 16).

Luke xix. 11-28. (cf. Matt. xxv. 14-30).

THE POUNDS.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately 12 appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to 13 return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, 15 saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money,

that he might know how much every man had gained by
16 trading. Then came the first, saying, Lord, thy pound
17 hath gained ten pounds. And he said unto him, Well,
thou good servant: because thou hast been faithful in
18 a very little, have thou authority over ten cities. And
the second came, saying, Lord, thy pound hath gained
19 five pounds. And he said likewise to him, Be thou also
20 over five cities. And another came, saying, Lord, behold,
here is thy pound, which I have kept laid up in a napkin:
21 for I feared thee, because thou art an austere man: thou
takest up that thou layedst not down, and reapest that
22 thou didst not sow. And he saith unto him, Out of
thine own mouth will I judge thee, thou wicked servant.
Thou knewest that I was an austere man, taking up that
23 I laid not down, and reaping that I did not sow: where-
fore then gavest not thou my money into the bank, that
at my coming I might have required mine own with usury?
24 And he said unto them that stood by, Take from him the
25 pound, and give it to him that hath ten pounds. (And
26 they said unto him, Lord, he hath ten pounds.) For I
say unto you, That unto every one which hath shall be
given; and from him that hath not, even that he hath
27 shall be taken away from him. But those mine enemies,
which would not that I should reign over them, bring
28 hither, and slay them before me. And when he had
thus spoken, he went before, ascending up to Jerusalem.

While the Parable of the Talents in Matt. xxv. 14-30 has a general resemblance in character and purpose to this parable, yet there are so many minute differences that it is more probable that Jesus on two occasions spoke similar parables than that the Evangelists should have given so widely varying reports of one parable. Peculiar to Luke as compared with Matthew are "(1) the introduction, ver. 11; (2) the high birth of the

chief agent, and his going into a far country to receive for himself a kingdom, ver. 12; (3) his citizens hating him and sending an ambassage after him to repudiate him, ver. 14; (4) the signal vengeance taken upon these enemies, ver. 27; (5) the conclusion, ver. 28" (Plummer, p. 437). Even where the parables appear most like, there are unlikenesses: "(1) In the Talents we have a householder leaving home for a time, in the Pounds a nobleman going in quest of a crown; (2) the Talents are unequally distributed, the Pounds equally; (3) the sums entrusted differ enormously in amount; (4) in the Talents the rewards are the same, in the Pounds they differ and are proportionate to what has been gained; (5) in the Talents the unprofitable servant is severely punished, in the Pounds he is merely deprived of his pound" (*ibid.*). Dr. Bruce includes these two parables along with the Parable of the Hours (generally called the Labourers in the Vineyard) under the common heading, "Work and Wages in the Kingdom of God," and thus distinguishes the lesson of the two parables: "The Parable of the Pounds illustrates the proposition that where ability is equal, quantity (of work) determines relative merit." . . . "The Parable of the Talents, on the other hand, illustrates the proposition that when ability varies, then not the absolute quantity of work done, but the ratio of the quantity to the ability, ought to determine value" (*The Parabolic Teaching of Christ*, pp. 179, 180). Possibly this is an over-refinement of exegesis. For the disciples the parable is a call to wait and work till the Lord return; for the Jewish people a warning of the doom of unbelief.

There seems little doubt that there is in the parable an allusion to contemporary history, to Archelaus' journey in 4 B.C. to Rome to secure the kingdom which by his father's will was left him, an attempt opposed by an ambassage of fifty representing the Jewish nation.

11. **And as they heard.** These words connect the parable with the visit to Jericho, a city in which Archelaus had put up some fine buildings, and which would thus suggest the reference to him in the parable. **because.** Jesus' entry into Jerusalem was expected by many to be the signal for the establishment of the Messianic Kingdom. The parable denies the imminence of the Kingdom, and urges the moral obligation of readiness for it, whenever it may come.

12. **noblemen.** Cf. 1 Cor. i. 26. **for.** This suggests delay. **to receive . . . a kingdom.** The contemporary history explains this statement.

13. Probably there is no further allusion to facts in this detail. The absence of the master is to be used as a test of the fidelity of the servants, and so the sum entrusted is small, only about £4. **Occupy.** Better R.V., "trade," either as banker or merchant.

14. **citizens.** The Jews, while *the servants* are probably the disciples. **hated.** An allusion to history again. Archelaus massacred about 3000 at the beginning of his reign. Jesus was hated without cause (John xv. 25). **this man.** Contemptuous.

15. **gained by trading** is more definite than the Greek; better, "what business they had done."

16. The servant claims no merit to himself.

"Thy pound worked out in addition ten pounds" (cf. 1 Cor. iv. 7, xv. 10).

20. **another.** Gr. "the other." Of the ten, three (two profitable and one unprofitable) are mentioned as typical of the whole number. **kept.** Not a confession of fault, but a profession of care; he had not lost or wasted the pound. **napkin.** A Latin word is here used by the Evangelist.

21. **austere.** The word meant originally, "rough to the taste, stringent." **thou, etc.** Possibly a proverbial saying to describe a greedy, grasping person; put into other words, it means: you would have taken any profit, and I should have suffered any loss that trading might have brought. As I had nothing to gain, and all to lose by trading, I left it alone.

22. Granted the master's severity, that was a reason for greater diligence.

23. **bank.** The servant had neglected the plain course, which, without any risk to himself, would have brought some gain to his master. He had not shown even the least care that was possible. **usury.** Better R.V., "interest," as usury is now used in the bad sense of exorbitant interest.

24. **them that stood by.** His personal attendants.

25. This is either the comments of the attendants in the parable, or as an interruption of the parable by the hearers of it, showing how keen an interest it had awakened. The latter explanation is more probable, as Jesus' answer in stating a general principle is not so appropriate as part of the parable, which, after a break in the remonstrance of the hearers and the reply of the Teacher, is continued in ver. 27.

26. The saying is paradoxical. He that uses not his gifts is as though he had them not, and at last loses them. Capacity increases with exercise, and decreases with neglect.

27. There is a distinction between the unfaithful servants and the enemies, and the penalty of the one is less than of the other. This parable has thus a two-edged application, to disciples and opponents.

28. **before.** Jesus seems on this journey to have sought to be alone at times with His own sad thoughts, and the disciples, not sharing His aim, were willing to leave Him alone. It is a solitary Figure that approaches the sacrifice of the Cross.

Luke xix. 29-40 (=Mark xi. 1-11 = Matt. xxi. 1-11 ; cf. John xii. 12-19).

THE TRIUMPHAL ENTRY INTO JERUSALEM.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he
30 sent two of his disciples, saying, Go ye into the village over against you ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring
31 him hither. And if any man ask you, Why do ye loose
him ? thus shall ye say unto him, Because the Lord hath
32 need of him. And they that were sent went their way, and
33 found even as he had said unto them. And as they were
loosing the colt, the owners thereof said unto them, Why
34 loose ye the colt ? And they said, The Lord hath need of
35 him. And they brought him to Jesus : and they cast their
36 garments upon the colt, and they set Jesus thereon. And when
37 as he went, they spread their clothes in the way. And when
he was come nigh, even now at the descent of the mount

of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty
38 works that they had seen ; saying, Blessed be the King that cometh in the name of the Lord : peace in heaven, and
39 glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy
40 disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Luke here rejoins the other Gospels in dealing with the Last Days in Jerusalem, but still he has his variations, omissions, and additions. As he had already given a similar story (vii. 36-50), he omits, for instance, the Anointing in Bethany, which Matthew and Mark place after the Triumphal Entry, but John before. It is probable that Jesus reached Bethany on Friday afternoon or evening, that he was here entertained to supper, that he spent the Sabbath quietly at Bethany, and that it was on the following day (Sunday) that the Triumphal Entry took place.

29. **Bethphage.** Meaning probably "house of unripe figs," has not been identified ; it was either a village better known than Bethany, or the name of the whole district, in which was **Bethany**, meaning probably "house of dates." The site of this has been definitely fixed. **two.** As Mark contains additional details, it is not improbable that Peter was one of the two.

30. **village.** Either Bethphage or Bethany, or more probably some unnamed place near them. **ye shall find.** This need not be a case of supernatural knowledge, but Jesus may have made some previous arrangement with an unnamed, and to the disciples perhaps unknown, sympathiser in Jeru-

salem. It was contrary to Jesus' general practice to use His supernatural knowledge or power for Himself, and every apparent instance of such use is capable of another explanation. **whereon.** This statement is an indication that it was a Messianic entry that He intended. We may compare the virgin birth and the burial in a new tomb as similar facts.

31. **the Lord hath need of him.** Probably the password before arranged.

35. **their garments.** A tribute of their homage to His dignity. While the progress was royal, the King came in humility and peace. Luke does not quote Zech. ix. 9, which brings out the significance of the act.

36. Not the disciples, but the multitude are now referred to. Luke makes no mention of branches strewn in the way, or of the crowd that came out of Jerusalem to meet Jesus (John xii. 13-18).

37. **mighty works.** Gr. "powers," one of the words for miracles in N.T.

38. **Blessed**, etc. Cited from Ps. cxviii. 26. **King.** Luke and John insert this word. **peace in heaven**, etc. Cf. the angels' song in ii. 14 and Ps. cxlviii. 1. **glory.** Luke, writing to the Gentiles, substitutes this word for the "Hosanna" of the other Evangelists. These greetings are offered, and welcomed as Messianic. Thus Jesus openly makes the claim, regarding which He had hitherto exercised a strict reserve.

39, 40. This remonstrance of the Pharisees and this rebuke of Jesus are peculiar to Luke, but historically probable.

39. **Master.** R.V. marg., "Teacher." This may be intended in opposition to the acknowledg-

ment by the multitude of Jesus as Messiah, from which these Pharisees thus desired to dissociate themselves.

40. Jesus rebukes the insensibility of the objectors sternly. **the stones would cry out.** May be a proverbial expression to describe a situation in which the insensible even would be aroused to interest. It is far-fetched to suppose that Jesus is here representing these Pharisees as even worse than "men of stony heart" would be in such a position.

Luke xix. 41-44.

LAMENT OVER JERUSALEM.

41 And when he was come near, he beheld the city, and wept
42 over it, saying, If thou hadst known, even thou, at least in
this thy day, the things which belong unto thy peace ! but
43 now they are hid from thine eyes. For the days shall come
upon thee, that thine enemies shall cast a trench about
thee, and compass thee round, and keep thee in on every
44 side, and shall lay thee even with the ground, and thy
children within thee ; and they shall not leave in thee one
stone upon another ; because thou knewest not the time
of thy visitation.

Luke has already recorded a lamentation over Jerusalem in xiii. 34, 35, clearly out of its historical order, as it is identical with that in Matt. xxiii. 37-39, which forms the appropriate conclusion of the Great Denunciation of the Scribes and Pharisees. But there is no improbability that Jesus, when He caught the first glimpse of the doomed city, thus gave utterance to the vision of its desolation that must ever have been present to Him.

41. **wept** (cf. vii. 13, 38, viii. 52). A stronger word than that in John xi. 35. There was wailing and sobbing as well as tears. The patriotism of Jesus may be compared with Paul's (Rom. ix. 1-3).

42. **If.** There is no principal clause to balance this conditional; and we need not supply "thou wouldst have wept for thyself as I do for thee"; but the construction is virtually a wish, as in R.V. marg., "O that thou hadst known." **this thy day.** This asserts a day of opportunity, and makes probable a Judæan ministry such as John records. **peace.** There may be an allusion to the city's name, probably "inheritance of peace." **but now.** The fact opposed to the wish. **hid.** "once for all by Divine decree."

43. **the days.** Better, "days." **trench.** R.V., "a bank"; Gr. "palisade." This detail has been regarded as a proof that the prediction of Jesus must have been modified by the Evangelist after A.D. 70, the actual siege; but if Jesus could foresee the siege of the city, could He not fill in the picture of the siege as one usually took place? He may have been following the description in Isa. xxix. 3. **keep thee.** The actual siege was so successful that thousands perished of hunger.

44. **lay thee even.** Better R.V., "dash thee"; for the A.V. version is tautological, as **they shall not leave**, etc., means the same thing, and the R.V. word is as suitable for the inhabitants as the city. **children.** Not the young only, but inhabitants generally. **visitation.** Gr. *episcope*. God's oversight or visiting of men either in judgment (cf. Ex. iii. 16; Isa. x. 3, xxix. 6), or in mercy, as here and 1 Pet. ii. 12.

Luke xix. 45-48 (= Mark xi. 15-19 = Matt. xxi. 12-17).

CLEANSING OF AND TEACHING IN THE TEMPLE.

45 And he went into the temple, and began to cast out them
46 that sold therein, and them that bought ; saying unto them,
It is written, My house is the house of prayer : but ye have
47 made it a den of thieves. And he taught daily in the
temple. But the chief priests and the scribes and the chief
48 of the people sought to destroy him, and could not find
what they might do : for all the people were very attentive
to hear him.

John records a cleansing of the temple (ii. 13-22) at the beginning of the ministry of Jesus ; and is more probable that Jesus repeated the act than that either he or the Synoptists made so great a blunder in the order of events in the life of Jesus. According to Matthew and Mark the cleansing of the temple took place on the day after the triumphal entry, and the cursing of the fig tree is placed by them on the second morning as Jesus was on His way to Jerusalem from Bethany, to which He had retired on the previous evening. As Luke has given a similar parable, he omits the miracle, and, regardless of the order of time, he conjoins as one assertion of the Messiahship the triumphal entry and the cleansing of the temple.

45. temple. The Court of the Gentiles is meant. began to cast out. This may be a Hebraism for "cast out" (Matt. xxi. 12), and need not mean that Jesus failed to carry out His purpose. Omit, as R.V., and them that bought.

Luke, writing for Gentiles who knew nothing of the temple ritual, omits all the details given by Matthew and Mark.

46. The quotation is from Isa. lvi. 7, but substitutes "shall be" (as in R.V.), for "shall be called," and omits the clause "for all peoples,"—a strange omission for the companion of the apostle to the Gentiles, especially when Mark, which he had before him, kept the words. **My house.** Better R.V., "a house." **den of thieves.** Much more severe rebuke than in John ii. 16, "a house of merchandise." Either the scandal had grown worse, or Jesus' indignation was less restrained.

47, 48. The public entry was followed by a public ministry, of which the close is described at xxi. 37, 38, as is here the commencement. The populace (probably not the inhabitants of Jerusalem itself, but the provincials who had come to the feast) was favourable, but the authorities hostile.

47. **taught.** Matthew adds healing acts also. **the priests**, mostly Sadducees, and the **scribes**, mostly Pharisees, forgot their mutual dislike in a common hate of Jesus. **the chief of the people.** R.V., "the powerful men of the people," mentioned by Luke alone; probably not "elders," but influential persons, not officials.

48. **were very attentive.** R.V., better, "hung upon Him"—that is, waited for every word that fell from His lips.

Luke xx. 1-8 (= Mark xi. 27-33 = Matt. xxi. 23-27).

THE CHALLENGE OF JESUS' AUTHORITY.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, 2 and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this 3 authority? And he answered and said unto them, I will 4 also ask you one thing; and answer me: The baptism of 5 John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he 6 will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be 7 persuaded that John was a prophet. And they answered, 8 that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

This chapter records the teaching of the last day of the public ministry of Jesus (probably Tuesday of Passion week). It has been called a "day of questions." The scribes and priests try to discredit Jesus with, and to destroy His influence over, the multitude by pressing on Him inquiries which they believe will involve Him in difficulties with one section or another of the nation. He is questioned about His own authority, the payment of taxes to Cæsar, the resurrection of the dead, the greatest commandment; and Jesus asks in turn about the ministry of John, and about the Davidic descent of the Messiah. The three Synoptics are in this record in close agreement.

2. The two questions are not identical; the one deals with the character, the second with the

source of authority. Had Jesus answered that His authority was that of the Messiah, they would have asked for evidence that God had conferred that authority on Him.

3. **thing.** R.V., "question." Greek word = "statement."

4. This was no evasion, for acceptance of John's authority would involve acceptance of his testimony to Jesus as Messiah.

7. This question the people had answered ; these professed leaders and teachers, to escape the dilemma, pretended that they could not answer ; how humbling and damaging a confession !

8. If they admit their inability to judge the claim of John the Baptist, what right have they to arrogate the decision of the greater question, whether Jesus is Messiah or not ?

Luke xx. 9-19 (= Mark xii. 1-12 = Matt. xxi. 33-46).

THE HUSBANDMEN.

9 Then began he to speak to the people this parable ; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent him away empty. And again he sent another servant : and they beat him also, and 12 entreated him shamefully, and sent him away empty. And again he sent a third : and they wounded him also, and 13 cast him out. Then said the lord of the vineyard, What shall I do ? I will send my beloved son : it may be they 14 will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves,

saying, This is the heir: come, let us kill him, that the
15 inheritance may be ours. So they cast him out of the
vineyard, and killed him. What therefore shall the lord
16 of the vineyard do unto them? He shall come and destroy
these husbandmen, and shall give the vineyard to others.
17 And when they heard it, they said, God forbid. And he
beheld them, and said, What is this then that is written,
The stone which the builders rejected, the same is become the
18 *head of the corner?* Whosoever shall fall upon that stone
shall be broken; but on whomsoever it shall fall, it will
19 grind him to powder. And the chief priests and the
scribes the same hour sought to lay hands on him; and they
feared the people: for they perceived that he had spoken
this parable against them.

This parable is the real answer to the question. Jesus claims to be the beloved son, and He warns all His hearers of the doom awaiting all those who reject Him. It is not a moral or religious truth that this parable, like most others, illustrates; but the history of God's dealing with the people, past, present, and future, is presented in the transparent disguise of a story. The imagery used is drawn from the similar parable in Isa. v. 1-7, but the comparison of the nation to a vine or vineyard is common in the O.T. (Deut. xxxii. 32, 33; Ps. lxxx. 8-16; Jer. ii. 21; Ezek. xv. 1-6, xix. 10-14; Hos. x. 1; Joel i. 7). Matthew puts before this parable that of the Two Sons, and after it that of the Marriage Feast.

9. **vineyard.** Luke omits the details about hedge, wine-fat, and tower. **let.** The rent was generally in kind, either fixed in amount or proportionate to the harvest.

10. **servant.** Mark and Matthew mention servants; and Luke alone has the climax in the even worse treatment of the messenger sent.

11. **entreated shamefully.** Insult is added to injury.

12. **wounded . . . cast him out.** Worse treatment still.

13. The man's perplexity and expectation are details of the parable, which must not be turned into doctrine. R.V. omits "when they see him," which has slipped in from next verse.

14. **inheritance.** Cf. Heb. i. 2.

15. As the vineyard is the nation, the casting forth can have no reference to Jesus' suffering outside of the city. The question is addressed by Jesus directly to His hearers, and the next verse gives their ready answer. They do not realise that, like David (2 Sam. xii. 5, 6), they are pronouncing their own condemnation.

16. God, *present in judgment*, will *transfer their privileges* to others. One section of the audience suggested the answer, another section deprecated it. **God forbid.** Gr. "be it not so." The English rendering is too strong. "Away with the thought" is an adequate rendering.

17. **beheld them.** A solemn look of pity. **What is this**, etc. The argument is, If this doom is not to fall on the wicked husbandmen, what is the meaning of the prophetic warning? The quotation is from Ps. cxviii. 22. It is not improbable that "Stone" was a designation of the Messiah among the Jews, as in Justin Martyr. **the head of the corner.** A stone uniting two walls either at the base or at the summit (cf. Acts iv. 11; 1 Pet. ii. 7).

18. This saying is not in Mark, and doubtful in Matthew; it seems to be suggested by Isa. viii. 14, "a stone of stumbling and a rock of offence," and

Dan. ii. 34, the stone that breaks the image. **broken.** R.V., "broken in pieces." **grind him to powder.** R.V. better, "scatter as dust"; an expressive image for complete destruction and removal of a nation.

19. Instead of discrediting Jesus, His enemies found that they themselves were being exposed. On the one hand, they wanted to get rid of Jesus at once; on the other, they shrank from open action because of the enthusiasm of the people for Jesus. They resolve to be more crafty, and entrap Him by their questions.

Luke xx. 20-26 (= Mark xii. 13-17 = Matt. xxii. 15-22).

**THE QUESTION ABOUT TRIBUTE TO
CÆSAR.**

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and
 21 authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the
 22 way of God truly: is it lawful for us to give tribute unto
 23 Cæsar, or no? But he perceived their craftiness, and said
 24 unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered
 25 and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto
 26 God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

This question is put not by the whole Sanhedrin (see on ver. 1), but by the Pharisaic section, allied

with the Herodians (Matthew and Mark). The question they put was one which they felt sure would compel Jesus in His answer either to give ground of complaint to the Roman authorities, or to provoke the patriotic prejudices of the multitude.

20. **watched.** The Gr. has no object "him," and may mean "watched their opportunity." **spies.** "suborned to lie in wait." **just men.** They were bribed to pretend that they had scrupulous consciences troubled about the rightness or wrongness of paying this tax. **take hold of his words.** Better, "trap Him in His talk." **that so.** The expectation was that Jesus rather than offend the multitude would embroil Himself with the Roman authority. **power.** R.V., "rule," not distinguished from *authority* (cf. xii. 11; 1 Cor. xv. 24; Eph. iii. 10; Col. i. 16, ii. 15; Tit. iii. 1).

21. **acceptest . . . the person.** A Hebraism, meaning originally "raise the face" by showing favour, hence the meaning, "regard with favour" (Ps. lxxxii. 2; Mal. i. 8, 9); but the "bad sense" apparently is meant here and in Gal. ii. 6. **truly.** Better, "of a truth."

22. Some Jewish patriots thought that to pay tribute to Cæsar was to be faithless to God, the sole ruler of His people.

24. **penny.** Gr. "denarion," a coin worth about eightpence halfpenny. **image.** On Jewish coins there was no royal face, and even Roman coins in Palestine bore none, but Herod Philip had flattered Tiberius by stamping on his coins the head of the emperor. It may have been one of these coins, or a foreign coin, that was now brought.

25. Jesus' answer is no evasion of the question.

The use of Cæsar's coinage was already the acceptance of his government, and carried the obligation of paying his taxes. Benefits received from a State impose obligations to that State. Nor is there any necessary antagonism between God and Cæsar, for Cæsar is God's instrument (cf. Rom. xiii. 1-7). In reminding His hearers of their duty to God Jesus is rebuking their antagonism to Himself, whom, though He came from God, they were seeking to destroy.

Luke xx. 27-40 (= Mark xii. 18-27 = Matt. xxii. 23-33).

THE QUESTION OF THE RESURRECTION.

27 Then came to him certain of the Sadducees, which deny
28 that there is any resurrection ; and they asked him, saying,
Master, Moses wrote unto us, If any man's brother die,
having a wife, and he die without children, that his brother
should take his wife, and raise up seed unto his brother.
29 There were therefore seven brethren : and the first took a
30 wife, and died without children. And the second took her
31 to wife, and he died childless. And the third took her ;
and in like manner the seven also : and they left no
32 children, and died. Last of all the woman died also.
33 Therefore in the resurrection whose wife of them is she ?
34 for seven had her to wife. And Jesus answering said unto
them, The children of this world marry, and are given in
35 marriage : but they which shall be accounted worthy to
obtain that world, and the resurrection from the dead,
36 neither marry, nor are given in marriage : neither can they
die any more : for they are equal unto the angels ; and are
the children of God, being the children of the resurrection.
37 Now that the dead are raised, even Moses shewed at the
bush, when he calleth the Lord the God of Abraham, and
38 the God of Isaac, and the God of Jacob. For he is not a

God of the dead, but of the living : for all live unto him.
39 Then certain of the scribes answering said, Master, thou
40 hast well said. And after that they durst not ask him any
question at all.

The other Jewish party, the Sadducees, to which the priesthood generally belonged, now tried its hand at discrediting Jesus by exposing His inability to answer a question which as an authoritative teacher He should have been able to deal with. The question was also intended to cast ridicule on their opponents, the Pharisees, by showing how absurd were the consequences of the doctrine of the resurrection which they held. Only if the resurrection was understood as a literal restoration of all earthly conditions, the form in which the Pharisees appear to have held the belief, was the difficulty formidable. Jesus sets it aside, because He presented a more spiritual conception of the future life. The Sadducees rejected the oral tradition which the Pharisees accepted, and, like all other Jews, gave the Law the highest authority. Here Jesus met them with a quotation from Exodus.

27. **which deny**, etc. R.V., "they which say," etc. It is not a general characteristic of the party that is mentioned, but of those who put the question. Some of the party may have held the doctrine.

28. Not an exact quotation, but rather a summary of Deut. xxv. 5, generally known as *the Levirate Law*. The custom obtains still among the Kalmuks and other Eastern peoples.

34. The answer usually given was that the woman was the wife of the first brother. Jesus does not give it, because that would have been a

confirmation of a doctrine of the resurrection which needed correction in a more spiritual view. Luke omits the introductory words of Jesus, "Ye do err, not knowing the Scriptures, nor the power of God."

35. **they which shall be.** R.V., "they that are." **accounted worthy.** Jesus here emphasises what the question ignored, that there are moral conditions for the enjoyment of the blessings of the future life (cf. Acts v. 41; 2 Thess. i. 5). **to obtain.** R.V., "to attain to" (cf. Phil. iii. 11); a progress is implied. **world.** R.V. marg., "age"; the age of glory and bliss beyond the grave (cf. Rom. xii. 2). **resurrection from the dead.** Used of Christ and the saints (= "the resurrection of life," cf. Acts iv. 2; 1 Pet. i. 3), and distinguished from the resurrection of the dead, which includes the wicked also.

36. **neither.** R.V., "for neither." Where there is no death, there need be no birth, and no marriage. **angels.** Another error of the Sadducees is by this allusion corrected (cf. Acts xxiii. 8). The resemblance is in the immortality, not immateriality or sexlessness.

37. Having rebuked the false, Jesus proves the true view of the resurrection. **even Moses.** To whom the questioners had referred. **at the bush.** R.V., "in *the place concerning* the Bush." The passages of the O.T. received such descriptive titles (cf. Rom. xi. 2).

38. God's personal relation to men is the guarantee of their immortality. He with whom God enters into fellowship cannot die.

39. The scribes, probably Pharisees, approved this description of the Sadducees, but all recognised that Jesus was not one to be entrapped in His talk.

Luke xx. 41-44 (= Mark xii. 35-37 = Matt. xxii. 41-46).

THE QUESTION ABOUT DAVID'S SON
AND LORD.

41 And he said unto them, How say they that Christ is David's
42 son ? and David himself sayeth in the book of Psalms, *The*
43 *Lord said unto my Lord, Sit thou on my right hand, till I*
44 *make thine enemies thy footstool.* David therefore calleth
him Lord, how is he then his son ?

Luke omits the question of the scribes regarding the greatest commandment, which Matthew and Mark insert here, as he had given a similar inquiry at an earlier stage of the ministry (x. 25). The question Jesus now put was not meant merely to confute His opponents, but aimed at enlightening the minds of those who had shown themselves open to conviction by forcing them to face a difficulty in their conception of the Messiahship.

41. **how.** If David's ascription of Lordship is true, how can the Messiahship depend on descent from David ? There is a contradiction between what you think and David thought of the Messiah. *they.* Matthew has "the scribes."

42. **Psalms.** The words are quoted by Jesus from Psalm cx., regarded as by David, and Messianic. Jesus' authority does not settle the question of criticism, as to whether the Psalm was written by David or not, as in all such matters Jesus shared the opinion of His own age.

44. Jesus does not here deny his own Davidic descent, as was commonly believed (xviii. 38 ; Matt. xii. 23, xv. 22, xxi. 9) in accordance with prophecy (2 Sam. vii. 16, 29 ; Isa. ix. 7, xi. 1, 10 ; Jer. xxiii. 5 ;

Mic. v. 2); but He invites these scribes to consider whether this other utterance ascribing Lordship does not so exalt the Messiah, that the Davidic descent ceases to be all-important, and the conception based on this descent proves itself inadequate.

Luke xx. 45-47 (= **Mark xxii. 38-40** = **Matt. xxxiii. 1, 2, 5-7**).

WARNING AGAINST THE SCRIBES.

45 Then in the audience of all the people he said unto his disci-
46 ples, Beware of the scribes, which desire to walk in long
robes, and love greetings in the markets, and the highest
47 seats in the synagogues, and the chief rooms at feasts ; which
devour widows' houses, and for a shew make long prayers :
the same shall receive greater damnation.

These verses seem to be a summary of the longer discourse in Matt. xxiii., but possibly the fuller report was not known to Luke. If known, he probably passed it over, as he had already given teaching like it (xi. 39-52).

46. **long robes.** Matthew has “make broad their phylacteries”—the leather cases containing portions of the Law worn on brow and arm ; but Gentiles would not have understood the allusion. **rooms.** R.V., “places.” See on xiv. 7. All these are evidences of a love of ostentation and admiration.

47. **devour widows' houses.** By taking big gifts from, and enjoying profuse entertainment at the houses of, wealthy widows, whom they deceived by their pretence of piety. There is other evidence of these evil practices. **shew.** R.V., “pretence” ; to deceive the widows and others who supported them. **greater.** Gr. “more abundant,” in pro-

portion either to the honour they thus gained, or the hypocrisy by which they gained it. **damnation.** Better R.V., "condemnation."

Luke xxi. 1-4 (= Mark xii. 41-44).

THE WIDOW'S TWO MITES.

And he looked up, and saw the rich men casting their gifts **2** into the treasury. And he saw also a certain poor widow **3** casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they **4** all : for all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had.

This story is told by Mark also, but not Matthew.
1. looked up. Mark begins the story, "And He sat down." He was weary, and as He rested probably closed His eyes, and so Luke begins with "and He looked up." **saw the rich men**, etc. See R.V. marg. for another rendering, "and saw them that . . . treasury, and they were rich"; but the A.V. rendering seems better. **treasury.** This probably means "the thirteen trumpet-mouthed boxes which stood in the spacious Court of the Women" (cf. John viii. 20).

2. mites. See on xii. 59. This was the smallest amount she could offer, but there was no compulsion to offer anything.

3. Of a truth. This calls attention to the following utterance as contrary to common opinion. Not amount, but motive fixes value.

4. abundance. Better R.V., "superfluity." **penury.** Better R.V., "want" (2 Cor. viii. 14,

xi. 9). She had not enough for herself, and yet gave **all the living that she had**, all her present means of livelihood.

Luke xxi. 5-36 (= Mark xiii. 1-37 = Matt. xxiv. 1-51).

THE DISCOURSE ABOUT THE LAST THINGS.

5 And as some spake of the temple, how it was adorned with
6 goodly stones and gifts, he said, As for these things which
ye behold, the days will come, in the which there shall not
be left one stone upon another, that shall not be thrown
7 down. And they asked him, saying, Master, but when
shall these things be? and what sign will there be when
8 these things shall come to pass? and he said, Take heed
that ye be not deceived: for many shall come in my name,
saying, I am Christ; and the time draweth near: go ye
9 not therefore after them. But when ye shall hear of wars
and commotions, be not terrified: for these things must first
10 come to pass; but the end is not by and by. Then said he unto
them, Nation shall rise against nation, and kingdom against
11 kingdom: and great earthquakes shall be in divers places,
and famines, and pestilences; and fearful sights and great
12 signs shall there be from heaven. But before all these, they
shall lay their hands on you, and persecute you, delivering
you up to the synagogues, and into prisons, being brought
13 before kings and rulers for my name's sake. And it shall
14 turn to you for a testimony. Settle it therefore in your
15 hearts, not to meditate before what ye shall answer: for I
will give you a mouth and wisdom, which all your adversaries
16 shall not be able to gainsay nor resist. And ye shall be
betrayed both by parents, and brethren, and kinsfolks, and
friends; and some of you shall they cause to be put to
17 death. And ye shall be hated of all men for my name's
18 sake. But there shall not an hair of your head perish.
19 20 In your patience possess ye your souls. And when ye

shall see Jerusalem compassed with armies, then know that
21 the desolation thereof is nigh. Then let them which are in
Judæa flee to the mountains ; and let them which are in the
midst of it depart out ; and let not them that are in the
22 countries enter thereinto. For these be the days of ven-
geance, that all things which are written may be fulfilled.
23 But woe unto them that are with child, and to them that
give suck, in those days ! for there shall be great distress in
24 the land, and wrath upon this people. And they shall fall
by the edge of the sword, and shall be led away captive
into all nations : and Jerusalem shall be trodden down of
the Gentiles, until the time of the Gentiles be fulfilled.
25 And there shall be signs in the sun, and in the moon, and
in the stars ; and upon the earth distress of nations, with
26 perplexity ; the sea and the waves roaring ; men's hearts
failing them for fear, and for looking after those things which
are coming on the earth ; for the powers of heaven shall be
27 shaken. And then shall they see the Son of man coming in
28 a cloud with power and great glory. And when these things
begin to come to pass, then look up, and lift up your heads ;
29 for your redemption draweth nigh. And he spake to them
30 a parable ; Behold the fig tree, and all the trees ; when
they now shoot forth, ye see and know of your own selves
31 that summer is now nigh at hand. So likewise ye, when
ye see these things come to pass, know ye that the kingdom of
32 God is nigh at hand. Verily I say unto you, This generation
33 shall not pass away, till all be fulfilled. Heaven and earth
34 shall pass away : but my words shall not pass away. And
take heed to yourselves, lest at any time your hearts be
overcharged with surfeiting, and drunkenness, and cares of
35 this life, and so that day come upon you unawares. For
as a snare shall it come on all them that dwell on the face
36 of the whole earth. Watch ye therefore, and pray always,
that ye may be accounted worthy to escape all these things
that shall come to pass, and to stand before the Son of
man.

This eschatological teaching is reported by the three Synoptists. Matthew and Mark state that it was as Jesus was leaving the temple that His attention was called to its magnificence, and He then foretold its destruction. Luke does not give this explanation. While this discourse cannot be regarded as merely a reflection of Jewish expectations, as a compilation of much later date, it must be admitted that here probably more than elsewhere the teaching of Jesus has been modified by the opinions of the community that transmitted it.

5. **goodly stones.** There were enormous stones in the foundation, and columns of one block of marble over fifty feet high. **gifts.** Better R.V., "offerings" (Gr. "anathemas"). Herod presented a golden vine, the bunches of which were as tall as a man (this may have suggested John xv. 1).

6. **there shall not be left, etc.** A prediction literally fulfilled.

7. Matthew and Mark state that this question was asked as Jesus sat on the Mount of Olives. **when.** They do not doubt the prediction, and want to know the date of its fulfilment. **sign.** They hope to live till then, and wish to be duly warned.

8-28. The prophecy which begins here ends at ver. 28, and deals with the preparatory signs (8-19), the destruction of Jerusalem (20-24), and the coming of the Son of Man (25-28). It is not always quite clear to which event a saying refers. As in the apostolic community the two events were expected together, the teaching of Jesus regarding them would not be kept apart in the tradition.

8. **deceived.** Better R.V., "led astray"; not error merely, but apostasy (John vii. 47; 1 John i. 8,

ii. 26, iii. 7; Rev. ii. 20, xii. 9, xx. 3, 10). **in my name.** Claiming to be Messiahs.

9. **commotions.** R.V., "tumults" (cf. 1 Cor. xiv. 33; 2 Cor. vi. 5, xii. 20; Jas. iii. 16). **must.** R.V., "must needs"—that is, according to God's decree. **by and by.** R.V., "immediately."

10. Political unrest is the first sign.

11. Natural disturbances—earthquakes, famines, pestilences, and awful appearances in the sky, are the second. Josephus and Tacitus mention prodigies that heralded the fall of Jerusalem.

12. The third sign is the persecution to be endured by the disciples from the Gentiles, according to Matthew; almost altogether from the Jews, according to Mark and Luke. **synagogues.** Jewish persecutions. **kings and rulers** (R.V., "governors"). Gentile persecutions.

13. The result will be that testimony will be borne either to the fidelity of the disciples or to the truth of the Gospel.

14. **meditate before.** "previously recite your defence."

15. I. In Matthew and Mark the Spirit's help is promised. **mouth.** The delivery. **wisdom.** The content of the speech (cf. Ex. iv. 12; Jer. i. 9). **gainsay . . . resist.** R.V., "withstand . . . gainsay." The eloquence will be irresistible and the argument irrefutable.

16. **both.** Better R.V., "even" (cf. xii. 52, 53; Matt. x. 35). **death.** This was the lot of James, Peter, and Andrew.

18. This saying, used literally Acts xxvii. 34, must refer here not to bodily safety, but to spiritual security, as death is in ver. 16 foretold.

19. **patience.** Better, "endurance." **possess**

ye. R.V., "ye shall win" eternal life. Matthew and Mark have: "He that endureth to the end, the same shall be saved."

20. **compassed.** "being compassed." When the city was completely encircled, it would be too late to think of flight (cf. Heb. xi. 30). **desolation.** Matthew and Mark here speak of "the abomination of desolation."

21. **mountains.** The hill country of Judæa. **it.** R.V., "her," *i.e.* Jerusalem, and not Judæa. **countries.** R.V., "country"; lit., "land-estates" (xii. 16). It is probable that Eusebius refers to this utterance in his mention of an oracle which led the Christian Church of Jerusalem to remove to Pella in Peraea.

22. **vengeance** (cf. Deut. xxxii. 35; Hos. ix. 7). Eusebius quotes Josephus to the effect that the ruin of Jerusalem was to avenge the death of James the Just. **fulfilled.** Cf. Lev. xxvi. 31-33; Dan. ix. 26-27; Mic. iii. 12; Zech. xi. 6.

23. **land.** Palestine. **wrath.** God's displeasure. Cf. xxiii. 29.

24. Possibly 70,000 were killed or carried into slavery. **trodden down.** "under the dominion." **the time of the Gentiles.** The period in God's providence during which He used the Gentiles for His judgment on His people, or during which the Gentiles enjoyed the privileges of His people, or it may be both. This verse is peculiar to Luke, but need not be regarded as a prediction after the event.

25. Here the prophecy seems to pass to the Coming of the Son of Man. Such **signs** are common in the prophets (Isa. xiii. 10; Ezek. xxxii. 7; Joel ii. 10, iii. 15), and should not be understood with prosaic literalness. **with perplexity, etc.**

The connection of thought is clearer in R.V., "in perplexity for the roaring of the sea and the billows." The distress is due to the perplexity, and the perplexity (bewilderment) is caused by the commotion on the sea.

26. **men's hearts failing.** R.V., "men fainting"; better than margin, "expiring." **looking after.** R.V., "expectation." **the powers of the heavens.** Not angels, nor cosmic forces, but heavenly bodies—sun, moon, stars (cf. Isa. xxxiv. 4, xl. 26; Ps. xxxiii. 6).

27. **they.** Not "ye"; no promise that the disciples will survive till that day (1 Thess. iv. 15; 2 Thess. i. 7, ii. 2; Rev. i. 7, xix. 11-16).

28. The word of comfort is peculiar to Luke. There will be joy after sorrow. **redemption.** deliverance generally.

29. The application of the discourse is made in the parable, which shows the possibility and enforces the obligation of watchfulness. **and all the trees.** An addition in Luke alone, for those to whom the fig tree is unknown. **of your own selves.** Without any one telling you.

32. **This generation.** The phrase must mean the persons living at the time the words were spoken, not the Jewish race, or those alive at the time of fulfilment. The assurance can, therefore, refer only to the destruction of Jerusalem, not the Coming of the Son of Man, unless for the mind of Jesus the one event was not separate from the other. A limitation of knowledge in such a matter is consistent with the conditions of the Incarnation of the Son of God.

33. The material universe is perishable, not Divine truth.

34-36. In this closing warning Luke differs largely from Matthew and Mark, and agrees closely with Paul (cf. 1 Thess. v. 3).

34. **surfeiting.** Rather the *nausea* that comes after a debauch. **that day.** The day of the Second Coming. **unawares.** R.V., "suddenly"; the R.V. follows the best MSS. in joining to the word the clause "as a snare," which the A.V. has in the next sentence.

Luke xxi. 37, 38 (= Mark xi. 19; cf. Matt. xxi. 17).

**TEACHING IN THE TEMPLE AND
LODGING AT BETHANY.**

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called 38 the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

These verses give a description, not of events subsequent to the discourse which closed Jesus' public ministry, but of the last days from the Sunday to the Tuesday of Passion week.

37. The publicity of the day is contrasted with the retirement of the night. By day Jesus was safe among the crowds in the temple. At night He had to seek safety on the Mount of Olives, among the Galilean pilgrims there encamped. **abode.** R.V., "lodged"; better, "bivouacked." He slept in the open air among His friends.

38. **came early.** "rose early and came."

The passage about the Woman taken in Adultery (John vii. 53-viii. 11), which is left out of the Fourth Gospel by most of the ancient authorities,

is inserted at this point in Luke's Gospel by some MSS. ; the word "came early" may have recalled the word "early in the morning" in John viii. 2, and so the insertion may be accounted for. But it is certain that the passage does not belong to Luke's Gospel ; although the incident is one that would have been welcomed by Luke, had he known it, as an instance of the grace of Jesus to the sinful.

VI. THE PASSION (LUKE xxii.-xxiii.)

Still following the leading of Mark in the order of events, Luke in the story of the Passion introduces matter peculiar to himself much more freely than in the previous section.

Luke xxii. 1-6 (=Mark xiv. 1, 2, 10, 11=Matt. xxvi. 2-5, 14-16).

JUDAS' BARGAIN WITH CHIEF PRIESTS.

Now the feast of unleavened bread drew nigh, which is
 2 called the Passover. And the chief priests and scribes
 sought how they might kill him ; for they feared the people.
 3 Then entered Satan into Judas surnamed Iscariot, being
 4 of the number of the twelve. And he went his way, and
 communed with the chief priests and captains, how he
 5 might betray him unto them. And they were glad, and
 6 covenanted to give him money. And he promised, and
 sought opportunity to betray him unto them in the absence
 of the multitude.

Here Luke is following Mark closely, but omits the story of the anointing in Bethany, as he had told a similar story in vii. 36-50.

1. **the feast of unleavened bread.** A phrase frequent in the LXX. **drew nigh.** Mark and Matthew, "after two days." **the Passover.** While the Passover was on 14th Nisan, the feast of unleavened bread followed from the 15th to the 21st, but they were treated as one (cf. Matt. xxvi. 17).

2. **sought.** "were seeking." Continued effort is expressed. **for.** This gives the reason why the matter required so much planning. It must be done without exciting the fury of the multitude, who were favourable to Jesus.

3. **Satan.** (cf. John xiii. 2, 27). Not demonic possession is meant, but Luke in his favourite way thus expresses the entrance of the temptation, to which Judas freely yielded. **surnamed.** R.V., "who was called." **twelve.** This fact heightens the tragedy.

4. **captains.** The commanders of the Levite guards of the temple (cf. Acts iv. 1, v. 24, 26), who would be needed to effect the arrest of Jesus.

5. **glad.** Judas' treachery made a secret, and so safe arrest more practicable. **money.** Matthew alone mentions the amount—thirty pieces of silver (shekels).

6. **in the absence of the multitude.** Or "without tumult." Matt. xxvi. 5 seems to support the second. The intention seems to have been to arrest Jesus after the feast; but Judas' offer altered it.

Luke xxii. 7-13 (= Mark xiv.12-16= Matt. xxvi. 17-19).

THE PREPARATIONS FOR THE PASSOVER.

7 Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying,
8 Go and prepare us the passover, that we may eat. And
9

they said unto him, Where wilt thou that we prepare ?
10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house where he entereth in.
11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where
12 I shall eat the passover with my disciples ? And he shall shew you a large upper room furnished : there make ready.
13 And they went, and found as he had said unto them : and they made ready the passover.

The exact time at which the Last Supper was held is much disputed. The Synoptists represent it as on the very day of the Passover, and as identical with the Paschal meal, while the Fourth Gospel represents Jesus as Himself dying as the Paschal Lamb on the day of the Passover. Into this insoluble problem it is not necessary here to enter. What seems certain is that Jesus meant this meal to be Paschal, whether held on the day of, or the day before the Passover.

7. **came.** According to Jewish custom ; the 14th Nisan began after sunset on the 13th. **passover.** The lamb offered by the head of any company holding the feast together was slain by him, and then a priest, having caught the blood in a bowl, poured it out at the foot of the altar of burnt-offering. This was done in the afternoon in the Court of the Priests.

8. **Peter and John.** With a traitor in the company, Jesus had to keep secret the meeting-place, and so used only trusted disciples.

10. **man.** Not the householder, but a slave probably ; but this work was generally done by women. We need not assume supernatural knowledge, but a previous arrangement with a precon-

certed signal such as this is a sufficient explanation of the incident.

11. **Master.** Marg., "Teacher." This title suggests that the host was a disciple. **guest-chamber.** The common room asked was on the ground floor, but the upper room given was a better room reserved for more private use of the household. **passover.** No slaying of a lamb is mentioned as part of the preparation, and probably there was none.

12. **furnished,** *i.e.* "spread" with couches or cushions.

Luke xxii. 14-23 (= Mark xiv. 17-25 = Matt. xxvi. 20-29).

THE LAST SUPPER.

14 And when the hour was come, he sat down, and the twelve
15 apostles with him. And he said unto them, With desire I
have desired to eat this passover with you before I suffer :
16 for I say unto you, I will not any more eat thereof, until
17 it be fulfilled in the kingdom of God. And he took the
cup, and gave thanks, and said, Take this, and divide it
18 among yourselves : for I say unto you, I will not drink of
the fruit of the vine, until the kingdom of God shall come.
19 And he took bread, and gave thanks, and brake it, and
gave unto them, saying, This is my body which is given
20 for you : this do in remembrance of me. Likewise also
the cup after supper, saying, This cup is the new testament
21 in my blood, which is shed for you. But, behold, the
hand of him that betrayeth me is with me on the table.
22 And truly the Son of man goeth, as it was determined : but
23 woe unto that man by whom he is betrayed ! And they
began to enquire among themselves, which of them it was
that should do this thing.

In this narrative Luke seems to have used another source than Matthew and Mark, and his account of the institution of the Supper may be compared with Paul's in 1 Cor. xi. 23-25.

14. **sat down.** Rather, "reclined" on couches. Standing (Ex. xii. 11) had given place to sitting, and sitting to reclining.

15. This verse is peculiar to Luke. **With desire I have desired.** A Hebraism to express intensity. A.V. marg., "I have heartily desired." **eat.** The reference is probably not to the Paschal lamb, but to the wine and bread afterwards mentioned.

16. This verse is also peculiar to Luke, but a similar saying, as in ver. 18, about the vine only is given in Mark xiv. 25; Matt. xxvi. 29. After Jesus in dying had fulfilled the type of the Paschal Lamb, He in His Presence at the memorial feast afterwards shared this meal again with His disciples.

17. **took.** Better R.V., "received." The cup was handed to Jesus. Luke alone mentions the cup before the bread as well as after it. While Paul follows the usual order in 1 Cor. xi. 23, he twice mentions the cup, first in x. 16, 21. As we do not know enough of the paschal ritual at the time to make any definite assertions about it, and as we know still less whether Jesus adhered strictly to it, all attempts to identify the details of the Last Supper and of the Jewish order of the feast must be only guesses. **divide.** Probably by drinking from one cup, not by pouring into separate cups.

18. **for.** The reason why they are to drink the rest, as He will drink no more now than the

ceremonial requires. **fruit of the vine.** A phrase used in the Jewish benediction at the first cup, but we cannot be sure that this form was then in use.

19, 20. R.V. margin reads, "Some ancient authorities omit *which is given for you . . . which is poured out for you.*" This may be an importation from 1 Cor. xi. 24, 25, as Westcott and Hort hold. This would relieve us of the difficulty of the mention of two cups; but still the cup would be mentioned before the bread, and so the difference between Luke and the other Synoptists as to the order would remain, unless we add the conjecture that ver. 19, down to the word "body" has been displaced, and should come before vers. 17, 18. If we retain the present text of A.V., how are we to explain the two cups? If the cup of ver. 19 is the memorial of His shed blood, but not the cup of ver. 17, then neither did Jesus partake of it Himself according to His intention expressed in ver. 18, nor did He bid His disciples partake as of the cup mentioned in ver. 17. If the two cups are the same, ver. 19 must be regarded as thrust in, interrupting the account of the giving of the one cup. The problem must be admitted insoluble.

19. **bread.** R.V. marg., "a loaf." **is.** Around this word has been waged the battle about the doctrine of the Supper. According to the Roman Catholic doctrine, the bread becomes literally the body of Jesus; according to the Lutheran doctrine the body is *within* and *under* the bread; according to the teaching of other Protestants the bread symbolises the body. We must remember how often Jesus used figurative language. **which is given for you.** Peculiar to Luke. **do.** The attempt

to interpret the words sacrificially, as in the Romish doctrine of the Mass, is against all the available evidence. **in remembrance.** "to recall to mind," as the Passover recalled the deliverance from Egypt (Ex. xii. 24-27, xiii. 8, 14). **this do,** etc. It must be noted that both Matthew and Mark omit the command. Some scholars from this fact draw the conclusion that Jesus did not Himself institute the memorial feast at the Last Supper. The observance, however, goes back to the earliest days of the Church, and must have behind it Jesus' own authority, whether given at the Last Supper itself, or after the Resurrection.

20. Luke here corresponds more closely with 1 Cor. xi. than with Matthew and Mark. **likewise.** With thanksgiving, and handing to the disciples. **new.** Peculiar to Luke and Paul. In contrast of the old and new, there is clearly a reference to Jer. xxxi. 31, as well as Ex. xxiv. 8 (cf. Rom. xi. 27 and 2 Cor. iii. 6). **testament.** R.V., "covenant" (cf. Heb. ix. 15, 16). **in my blood** (cf. Zech. ix. 11). A sacrifice was usually offered in ratification of a covenant. **shed.** R.V., "poured out." **you.** Matthew and Mark have "many."

21-23. The other Synoptists place this declaration before the Supper. If Luke is right, Judas did take part in the breaking of the bread and the passing of the cup. The point cannot be settled.

21. Though Jesus is shedding His blood for His disciples, one of them sharing the parting meal is going to betray Him.

22. **determined.** Betrayal was included in the Divine counsel regarding the death of the Messiah (Matthew and Mark have "as it is written con-

cerning Him," cf. Acts ii. 23). **woe**, etc. Matthew and Mark add: "good were it for that man if he had not been born." While the Divine intention is here affirmed, the human responsibility is not denied. It is incredible that Jesus called Judas to be His disciple knowing that he would prove traitor, or in order that he might betray. He saw fitness for discipleship in him. Whenever the evil purpose began to form in Judas, Jesus detected it, and began in solemn warnings to appeal to him. Here is love's endeavour, the last but one, the remonstrance at the false kiss.

**Luke xxii. 24-34 (=Mark x. 42-45=Matt. xx. 25-28 ;
Mark xiv. 29-31=Matt. xxvi. 33-35 ; cf. John
xiii. 37, 38).**

THE CONTENTION ABOUT GREATNESS AND WARNING TO PETER.

24 And there was also a strife among them, which of them
25 should be accounted the greatest. And he said unto
them, The kings of the Gentiles exercise lordship over
them ; and they that exercise authority upon them are
26 called benefactors. But ye shall not be so : but he that
is greatest among you, let him be as the younger ; and
27 he that is chief, as he that doth serve. For whether
is greater, he that sitteth at meat, or he that serveth ?
is not he that sitteth at meat ? but I am among you as
28 he that serveth. Ye are they which have continued with
29 me in my temptations. And I appoint unto you a
30 kingdom, as my Father hath appointed unto me : That
ye may eat and drink at my table in my kingdom, and
31 sit on thrones judging the twelve tribes of Israel. And
the Lord said, Simon, Simon, behold, Satan hath desired
32 to have you, that he may sift you as wheat : but I have

prayed for thee, that thy faith fail not : and when thou art
33 converted, strengthen thy brethren. And he said unto
him, Lord, I am ready to go with thee, both into prison,
34 and to death. And he said, I tell thee, Peter, the cock
shall not crow this day, before that thou shalt thrice deny
that thou knowest me.

This account of the conversation after supper combines matter from the two sources, Mark (vers. 24, 26, 33, 34) and Q (vers. 28-30), with that which is peculiar to Luke (vers. 27, 29, 31, 32). A similar contention about greatness is recorded in Mark ix. 33-37 (= Matt. xviii. 1-5, and Luke ix. 46-48). The saying in vers. 25, 26 is given in Mark x. 42-45 (= Matt. xx. 25-28), in connection with the request of the sons of Zebedee, and is followed by the saying about the life of the Son of Man being given as a ransom for many. Vers. 28 and 30 (not 29) are, according to Harnack, a saying taken from the Logia, reproduced also with changes in Matt. xix. 28 in the warning and assurance given after the rich young ruler's refusal. There is no evidence that Luke here gives these sayings their original setting, but the washing of the disciples' feet reported by John does indicate that even then the disciples' ambition and rivalry needed to be rebuked.

24. **should be.** R.V., "is"—that is, ought to be in the common judgment. **greatest.** Gr. "greater." Not one ascending series of positions is meant, but the leadership of one in a company of equals.

25. **exercise lordship.** R.V., "have lordship" (cf. Rom. xiv. 9; 2 Cor. i. 24; 1 Tim. vi. 15). **are called.** Better, "claim the title." **bene-**

factors. So some of the Greek kings of Egypt were called.

26. **greatest.** R.V., "greater" in character, etc. **younger.** Cf. Acts v. 6, 10.

27. As it is not certain that the words were spoken at the Last Supper, we cannot explain this saying by the feet-washing.

28-30. Their only privilege as disciples is to serve, and, if need be, suffer with Him; no other preference can He show to them.

28. **continued.** The Greek word expresses "persistent loyalty." **temptations.** The persecution Jesus suffered, the popular Messianic expectations, even His disciples' desires, were temptations to Jesus to abandon the divinely appointed way of fulfilling His calling (cf. iv. 1-12).

29. **I appoint.** In return for your "persistent loyalty." **a kingdom.** Better, "dominion" (*rule*, not *realm*, is meant; cf. i. 33, xxiii. 42). In R.V. margin another rendering is given: "I appoint unto you, even as My Father appointed unto Me a kingdom, that ye may eat and drink." To Christ alone belongs dominion, but His disciples share the regal banquet; but this is less likely.

30. The Messianic Kingdom was often represented as a banquet (cf. xiii. 29, xiv. 15). **judging.** As preachers of the Kingdom they judge the hearers, approving those who accept, and condemning those who reject their message (cf. 1 Cor. vi. 2, 3; Rev. xx. 4).

31-34. Luke and John (xiii. 36-38) place the prediction of Peter's fall in the Upper Room; Matthew and Mark on the way to Gethsemane. The address of Jesus to Peter in vers. 31 and 32

is peculiar to Luke. The severity of the temptation is insisted on, and the certainty of recovery is affirmed, an illustration of Luke's tendency "to spare the disciples" (see the Introduction, p. 33).

31. **And the Lord said.** Omit the words, as they are a later insertion, because there appeared to be no connection with the preceding. **hath desired.** The meaning is given in R.V. marg., "obtained you by asking." Jesus knew the Divine assent to Peter's testing.

32. **I have prayed.** R.V., "I made supplication." Against Satan's opportunity to tempt stands Jesus' importunity to save. **fail not.** Gr. "fail not utterly." **art converted.** Better R.V., "hast turned"; it is recovery from a temporary failure, not a new beginning of discipleship.

33. **I am ready.** He has more confidence in his own purpose than in Jesus' prophecy.

34. **Peter.** The use of the name was intended to remind him of the source of his strength (cf. Matt. xvi. 18), not self-confidence, but faith in Jesus Himself. **cock . . . crow.** The name of the third of the four Roman watches was "cock-crowing." What is here meant is "before the night is passed."

Luke xxii. 35-38.

THE PURSE, THE WALLET, AND THE SWORD.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said,

36 Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, *And he was reckoned among the transgressors*: for the things concerning me have an end.
38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

These sayings are peculiar to Luke, and are a reversal of the counsels given to the disciples when sent forth on their mission, owing to the changed situation of danger and difficulty.

35. Cf. the counsel to the Twelve in ix. 3, and the Seventy in x. 4.

36. **scrip.** R.V., "wallet." **he that hath no sword.** R.V., "he that hath none"—that is, purse; the Greek here is ambiguous. He that had a purse would not need to sell his garment. So great will be the danger of the disciples, that a sword will seem more necessary than even the garment. We cannot suppose that Jesus desired violence to be met by violence. The saying must be taken as a vivid prediction of the dangers before the disciples.

37. **accomplished.** Better R.V., "fulfilled." **in me.** If the Master is to be so treated, what can His followers expect? **And he was.** Quoted from Isa. liii. 12. **have an end.** The predictions regarding the Messiah were not only being fulfilled in Jesus by a Divine necessity, but the series was now almost completed, as His work was so nearly accomplished.

38. **swords.** The disciples had anticipated danger on the journey or in the city, and had been prepared to meet force with force. They miss the deeper meaning of Jesus' utterance. **It is enough.** This does not mean that the two swords were

sufficient for the purpose of resistance, but is a dismissal of the whole subject, not in anger, but in sorrow, that His disciples could not understand Him better. He had no intention to refuse to drink the cup His Father's will might appoint.

Luke xxii. 39-46 (= Mark xiv. 26, 32-42=Matt. xxvi. 30, 36-46).

THE AGONY IN THE GARDEN.

39 And he came out, and went, as he was wont, to the mount
40 of Olives ; and his disciples also followed him. And when
he was at the place, he said unto them, Pray that ye enter
41 not into temptation. And he was withdrawn from them
about a stone's cast, and kneeled down, and prayed,
42 saying, Father, if thou be willing, remove this cup from
43 me : nevertheless not my will, but thine, be done. And
there appeared an angel unto him from heaven, strengthen-
44 ing him. And being in an agony he prayed more earnestly :
and his sweat was as it were great drops of blood falling
45 down to the ground. And when he rose up from prayer,
and was come to his disciples, he found them sleeping for
46 sorrow, and said unto them, Why sleep ye? rise and pray,
lest ye enter into temptation.

Luke from this point onwards in the story of the Passion follows Mark closely, with some additions, which will be noticed in their proper place. In the account of the agony Luke is shorter than Mark or Matthew.

39. **as he was wont.** R.V., "as His custom was." This is in Luke alone, but cf. John xviii. 2.

40. **place.** Matthew and Mark call it a garden, and give the name Gethsemane (= oil-press). The exact site has not been fixed. **pray.** This is ap-

parently addressed to the Eleven, but Luke does not record the previous withdrawal of Jesus with the Three.

41. **withdrawn.** R.V., "parted" (cf. R.V., Acts xxi. 1). His feelings forced Him to seek solitude. **kneeled down.** A proof of intense emotion, as standing was the usual attitude among the Jews; but in the Apostolic Church kneeling seems to have been usual, perhaps following Christ's practice (Acts vii. 60, ix. 40, xx. 36, xxi. 5; Eph. iii. 14). **prayed.** "kept on praying."

42. Matthew mentions three prayers, and a turning to the sleeping disciples for sympathy between these. Luke, in thus shortening the agony, leaves out what is very precious to Christian faith, the proof that it was as He prayed that Jesus became certain that the cup could not pass, and gained strength to yield His will to God's. **cup.** The lot of any man is commonly expressed in O.T. thus (Ps. xi. 6, xvi. 5, xxiii. 5, lxxv. 8), but in N.T. the word is used mostly of Christ's Passion (Matt. x. 38, 39, xiv. 36; John xviii. 11).

43, 44. R.V. marg., "Many ancient authorities omit vers. 43, 44." Probably they do not belong to the text of this Gospel, but they may embody an early tradition, about the genuineness of which certainty is unattainable. Against it is the unnecessary introduction of the supernatural; for it is the emphasis on the human suffering of Jesus.

43. **appeared.** To the bodily eye. **strengthening him.** In body as well as soul, for both were needed.

44. **agony.** The only use of the word in N.T. It means probably *fear*; but not of physical dissolution only, but of the desolation and darkness of

soul that death might bring. Jesus anticipated the forsakenness of the Cross (Mark xv. 34). An interpretation of deep insight is given in Heb. v. 7 (R.V. marg., "out of death," saved from death's greatest curse). **more earnestly.** "more persistently." **drops of blood.** Not a resemblance of the sweat to, but identity with, blood is clearly intended; and the description is to be taken literally, and not figuratively. Instances of this phenomenon are on record. If the tradition be genuine, this might account for Jesus' great weakness on the way to the Cross.

45. **for sorrow.** Luke tries to excuse, by thus explaining the sleep of the disciples.

46. The question suggests that Jesus had no supernatural knowledge of the disciples' condition.

Luke xxii. 47-53 (=Mark xiv. 43-50 = Matt xxvi. 47-56; cf. John xviii. 1-11).

THE ARREST.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and
48 drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
50 And one of them smote the servant of the high priest, and cut
51 off his right ear. And Jesus answered and said, Suffer ye
52 thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out,
53 as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

In this narrative Luke alone records the cure of the servant.

47. **kiss him.** A prearranged sign, although Luke does not mention this.

48. **a kiss.** In the Greek this comes first for emphasis. "With a kiss is it." **Son of man.** The Messiah; an appeal to Judas to realise what he is doing.

49. Luke alone records the question, but no answer is awaited.

50. **one.** R.V., "a certain one." John, writing at a much later date, gives the disciple's name, Peter, and also the servant's, Malchus. **right ear.** John as well as Luke mentions which ear it was.

51. **Suffer ye thus far.** The meaning is doubtful. If addressed to the disciples, it is a remonstrance against their violence, and a call to their submission; if to the captors, it is a plea for toleration for His disciples in spite of the hasty stroke. Or it may mean, Do not arrest Me till I have healed the sufferer. **touched his ear.** Restored it to its place, and **healed** the wound. The writer here intends to record a very exceptional miracle.

52. **as against a thief** (R.V., "a robber"). The clause also is first in Greek for emphasis. As the arrest was by night, not day, in the solitary place and not the temple, with violence, and not reliance on the law's authority, it was proved unlawful. If they had had a good case, Jesus had given them ample opportunity for a proper legal arrest.

53. **but.** God allowed them, and the evil power with which they were in alliance, this opportunity (cf. John viii. 44). **the power of darkness** (cf. Col. i. 13). Satan. The flight of all the disciples,

recorded at this point by Matthew and Mark, is not mentioned by Luke.

Luke xxii. 54-62 (= Mark xiv. 53, 54, 66-72 = Matt. xxvi. 57, 58, 69-75; cf. John xviii. 15-18, 25-27).

PETER'S DENIAL.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.
55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also
57 with him. And he denied him, saying, Woman, I know
58 him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am
59 not. And about the space of one hour after another
confidently affirmed, saying, Of a truth this fellow also was
60 with him: for he is a Galilæan. And Peter said, Man, I
know not what thou sayest. And immediately, while he
61 yet spake, the cock crew. And the Lord turned, and
looked upon Peter. And Peter remembered the word of
the Lord, how he had said unto him, Before the cock crow,
62 thou shalt deny me thrice. And Peter went out, and wept
bitterly.

While all the Evangelists record three denials, there is agreement in detail only regarding the first, the occasion of which was the maid's calling attention to Peter as a disciple. This probably led not one only of the bystanders, but several to taunt him as a disciple, the occasion of a second denial. After an interval, during which either the attention of the crowd was diverted elsewhere, or Peter in some way kept himself out of public

notice, the attack on him was renewed by more than one person; and this was met by a third denial. Thus the varying accounts might be explained. Would even Peter himself have so vivid a remembrance as to give always an account exactly the same in its details?

54. **high priest's house.** John reports a previous examination in the house of Annas, and Matthew and Mark another in the house of Caiaphas, but all Synoptists agree in regard to the public trial held in the morning. It is this that Luke mentions in ver. 66 without any reference to either of these previous inquiries, which, as held during the night, were illegal. John places Peter's denials in connection with the first examination.

55. **kindled.** The nights in Jerusalem, owing to its high position, are often cold, even in April.

56. **maid.** The doorkeeper, according to John. **also.** The reference may be to John, who was known to the high priest and his household, and had got Peter into the house (John xviii. 15, 16).

58. **a little while.** Luke alone mentions the shortness of the interval, not allowing Peter time to recover himself.

59. **another.** John tells that it was a kinsman of Malchus, who had seen Peter in the garden with Jesus; and Matthew states that Peter's speech betrayed him as a Galilæan.

60. Again Luke spares Peter in not mentioning the cursing and swearing, which according to Matthew and Mark accompanied this denial. **while he yet spake.** A clause peculiar to Luke. **the cock.** Better, "a cock."

61. **turned . . . looked.** Jesus may at this moment have been passing from the house of

Annas to that of Caiaphas, and so have been quite near to Peter in the court. The look doubtless expressed not judgment only, but mercy, and moved Peter not to a remorse like that of Judas, but to a godly penitence.

Luke xxii. 63-71 (cf. **Mark xiv. 65, xv. 1**; **Matt. xxvi. 67, 68, xxvii. 1, 2**; **John xviii. 19-24, 28**).

THE MOCKING OF JESUS AND THE JEWISH TRIAL.

63 And the men that held Jesus mocked him, and smote him.
64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that
65 smote thee? And many other things blasphemously spake
66 they against him. And as soon as it was day, the elders
of the people and the chief priests and the scribes came
67 together, and led him into their council, saying, Art thou
the Christ? tell us. And he said unto them, If I tell you,
68 ye will not believe: and if I also ask you, ye will not
69 answer me, nor let me go. Hereafter shall the Son of
70 man sit on the right hand of the power of God. Then said
they all, Art thou then the Son of God? And he said unto
71 them, Ye say that I am. And they said, What need we
any further witness? for we ourselves have heard of his
own mouth.

Luke does not record the second examination before Caiaphas (Mark xiv. 55-64; Matt. xxvi. 59-66), but in the account of the public trial, which Mark xv. 1 and Matt. xxvii. 1, 2, record with no details, there is a good deal repeated which is contained in the other records of the private inquiry. For the public trial was only a

formal repetition for the sake of legality of the private inquiry.

63-64. It is probable that the mockery by the temple guards and servants of the priests took place in the interval between the second examination and the public trial (cf. Acts v. 22, xxi. 32, xxiii. 17).

65. **blasphemously spake.** Better R.V., "spake against . . . reviling."

66. **day.** The meetings of the Sanhedrin could not be held before daybreak; this meeting was held as early as possible. The Council consisted of elders, chief priests, and scribes.

67. R.V. reads, "If Thou art the Christ, tell us." Jesus is invited to incriminate Himself, as His claim of Messiahship would have been treated as blasphemy. Jesus declines to answer, because He knows His claim will be denied, and even the discussion of it will be refused.

68. **nor let me go.** R.V. omits these words, as not authentic.

69. **Hereafter.** Better R.V., "but from henceforth." For Jesus His exaltation had already begun (cf. John xiii. 31). There is a reference to Dan. vii. 13.

70. **Son of God.** Jesus used Son of Man as Messianic title. Did the Sanhedrin in substituting Son of God mean this dignity also, or something more? **Ye say that I am.** R.V. marg., "Ye say it, because I am." It is possibly a question, "Say ye that I am?"

71. Jesus' declaration was taken as proof of the charge of blasphemy.

Luke xxiii. 1-6 (cf. Mark xv. 1-5; Matt. xxvii. 1, 2, 11-14; John xviii. 28-38).

THE ACCUSATION BEFORE PILATE.

And the whole multitude of them arose, and led him unto
2 Pilate. And they began to accuse him, saying, We found
this fellow perverting the nation, and forbidding to give
tribute to Cæsar, saying that he himself is Christ a King.
3 And Pilate asked him, saying, Art thou the King of the
Jews? And he answered him and said, Thou sayest it.
4 Then said Pilate to the chief priests and to the people,
5 I find no fault in this man. And they were the more fierce,
saying, He stirreth up the people, teaching throughout all
6 Jewry, beginning from Galilee to this place. When Pilate
heard of Galilee, he asked whether the man were a
Galilæan.

As the Sanhedrin, which had condemned Jesus to death, had not the right to execute the sentence (John xviii. 31), it was necessary that this should be confirmed by the Roman governor, the procurator Pilate; but while the Jewish court had condemned Jesus on a charge of blasphemy, it sought the Roman official's confirmation on the ground of treason, a stirring-up of rebellion against Rome. The Sadducees, the priestly party, now took the lead in bringing about the death of Jesus.

1. **the whole multitude** (R.V., "company"). Of the Sanhedrin, not the people.

2. Three charges are made: (1) stirring up disturbance; (2) advising the refusal of the Roman taxes (see on xx. 25); (3) claiming the title of a King. **began.** Pilate interrupted the spokesman of the Sanhedrin to ask Jesus a direct question. **Christ a King.** The addition invested the Mes-

siahship with a political meaning to arouse Pilate's suspicions ; the Sanhedrin objected to Jesus' claim on religious grounds, but these would have had no weight with Pilate.

4. John tells us of the conversation with Jesus which led Pilate to the conclusion that He was a harmless enthusiast. **the people.** R.V., "the multitudes." A crowd would quickly gather when the Sanhedrin was seen going to the governor's palace.

5. **fierce.** Better R.V., "urgent." **all Jewry.** R.V., "Judæa," the Roman province, of the ministry in which John alone gives a record. **place.** A reference either to the recent triumphal entry, or previous visits.

6. This reference to Galilee introduces an incident, peculiar to Luke, the sending of Jesus to Herod.

Luke xxiii. 7-12.

JESUS BEFORE HEROD.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was
8 at Jerusalem at that time. And when Herod saw Jesus,
he was exceeding glad : for he was desirous to see him of
a long season, because he had heard many things of him ;
and he hoped to have seen some miracle done by him.
9 Then he questioned with him in many words ; but he
10 answered him nothing. And the chief priests and scribes
11 stood and vehemently accused him. And Herod with his
men of war set him at nought, and mocked him, and
arrayed him in a gorgeous robe, and sent him again to
12 Pilate. And the same day Pilate and Herod were made
friends together : for before they were at enmity between
themselves.

This narrative is peculiar to Luke, and may have come from Joanna, wife of Chuza (see Introduction, p. 23).

7. **sent him.** Better, "sent him back" as belonging, to begin with, to Herod's authority. **Herod.** This was Antipas, a son of Herod the Great, who had the title of tetrarch, and had been assigned Galilee and Peræa. Pilate's motive probably was to shift the burden of deciding the difficult case, or of getting evidence of the charges about disturbances in Galilee. Herod, professing to be a pious Jew, had come up to keep the feast.

8. Cf. ix. 9. **miracle.** Gr. "sign" (cf. xi. 29).

9. Jesus was silent, because Herod was unfit to receive the truth.

10. **vehemently.** "at full stretch" (cf. Acts xviii. 28).

11. A mean revenge for the apparent insult of Jesus' silence. **men of war.** R.V., "soldiers," probably his body-guard. **a gorgeous robe.** R.V., "gorgeous apparel," mocking his claim to Kingship. **sent him again.** R.V., "back." Herod too shirks responsibility.

12. This acknowledgment of Herod's jurisdiction would probably compensate in his mind for some previous disregard of his authority, perhaps the slaughter of the Galilæans, referred to in xiii. 1, 2.

Luke xxiii. 13-25 (cf. Mark xv. 6-15=Matt. xxvii. 15-26; cf. John xviii. 39, 40).

THE SENTENCE BY PILATE.

13 And Pilate, when he had called together the chief priests
14 and the rulers and the people, said unto them, Ye have

brought this man unto me, as one that perverteth the people : and, behold, I, having examined him before you, have found no fault in this man touching those things
15 whereof ye accuse him : no, nor yet Herod : for I sent you to him ; and, lo, nothing worthy of death is done unto him.
16 I will therefore chastise him, and release him. (For of
17 necessity he must release one unto them at the feast.)
18 And they cried out all at once, saying, Away with this
19 man, and release unto us Barabbas : (who for a certain
20 sedition made in the city, and for murder, was cast into
21 prison.) Pilate therefore, willing to release Jesus, spake
22 again to them. But they cried, saying, Crucify him, crucify
23 him. And he said unto them the third time, Why, what
evil hath he done ? I have found no cause of death in him :
24 I will therefore chastise him, and let him go. And they
25 were instant with loud voices, requiring that he might be
crucified. And the voices of them and of the chief priests
prevailed. And Pilate gave sentence that it should be as
they required. And he released unto them him that for
sedition and murder was cast into prison, whom they had
desired ; but he delivered Jesus to their will.

Luke in this narrative does not verbally, but substantially does, agree with Mark and Matthew. Pilate had tried to get rid of the case by telling the Jews to decide it themselves, and by sending Jesus to Herod. Now he tries to release Jesus in honour of the feast, and then proposes after scourging to discharge Him. His wife's dream and Jesus' own bearing seem to have awakened superstitious fears, which moved him rather than any sense of justice.

13. **people.** Pilate hoped to play off the people, whom he expected to find less hostile to Jesus, against the persistent enmity of the Sanhedrin.

14. **perverteth the people.** "seduceth the

people from their allegiance." He states the three accusations as one. **examined.** By judicial inquiry.

15. **for I sent you to him.** The R.V. has the better reading, "he sent Him back unto us." **is done unto him.** Better R.V., "hath been done by Him."

16. **chastise.** Pilate uses a mild word to express the terrible reality of a Roman scourging to hide from himself and others the injustice of inflicting such a torment on an innocent person.

17. This verse is left out by many ancient authorities, and inserted by others after ver. 19. Probably it is a gloss based on Mark xv. 6; Matt. xxvii. 15.

18. **Away.** John xix. 15; Acts xxi. 36, xxii. 22; cf. Deut. xvii. 7, xix. 19. **release.** No evidence of this custom exists outside the Gospels. **Barabbas.** "Son of Aba" (father). In Matt. xxvii. 16, 17 there is found the remarkable reading "Jesus Barabbas."

19. **sedition.** R.V., "insurrection," possibly not a popular rising of any extent, but only a plundering raid. Plummer (p. 525) suggests that he may have had something to do with the two thieves who were crucified with Jesus; for John calls him "a robber." **murder.** The order of words suggests that the murder was outside the city.

20. **willing.** R.V. better, "desiring"; he was anxious thus to get rid of a difficult case.

21. **cried.** "kept shouting at him."

22. **cause of death.** First he found no fault at all (ver. 14), now no fault so great as to deserve such a punishment; he shows that he is giving way.

24. John places the scourging and mockery of Jesus by the soldiers before the final sentence; Matthew and Mark place the scourging and mockery after. Matthew inserts Pilate's hand-washing to rid himself of the guilt of the sentence he was going to pronounce.

Luke xxiii. 26-32 (= Mark xv. 21 = Matt. xxvii. 32-38).

THE SORROWFUL WAY.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they 27 laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of 28 women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your 29 children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; 31 and to the hills, Cover us. For if they do these things in 32 a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death.

With the exception of the first and the last verse this passage is peculiar to Luke, and illustrates his interest in womanhood.

26. **Simon, a Cyrenian.** R.V., "Simon of Cyrene." Simon was so common a name, that we have no good reason for identifying this man with Simon Niger, the companion of Lucius of Cyrene (Acts xiii. 1). Mark xv. 21 describes this Simon as "the father of Alexander and Rufus," and in Rom.

xvi. 13 Paul salutes a Rufus and his mother, but whether this is the same Rufus we cannot tell. Cyrene was the chief town of the country now known as Tripoli. Josephus tells us of the founding of a Jewish colony there, and there was in Jerusalem a synagogue for Jews from Cyrene (Acts vi. 9), to which Simon may have belonged.

cross. Jesus began, as was the custom, to carry His cross, the two pieces of which were not yet fastened together; but He was too weak to go on with the burden. Then either the whole weight was laid on Simon, or he carried the lower, while Jesus still bore the upper end; but the first is the more probable course. Some heretics taught that Simon was crucified instead of Christ.

27. **women.** Always represented as friendly to Jesus.

28. **turning.** Jesus could not have done this, had He been still carrying His cross. **Daughters.** "inhabitants" (cf. Isa. xxxvii. 22; Jer. xlvi. 19; Ezek. xvi. 46; Zeph. iii. 14). **weep.** Jesus does not reject their sympathy, but warns them that they have more reason to lament the coming doom of the city than His sufferings now. Surely a great part of the sorrow of Jesus Himself was His feeling for the judgment that His death must bring on the people guilty of it.

29. **they.** The world generally. **barren.** What is usually regarded as a curse (cf. i. 25, 36) in that dreadful time will be regarded as a blessing.

30. Cf. Isa. ii. 19; Hos. x. 8; Rev. vi. 16. Even so painful a death is desired rather than life to witness the horrors of the judgment.

31. Cf. Prov. xi. 31; 1 Pet. iv. 17, 18. Such a proverb may be variously interpreted. If Jesus

the innocent was so treated, how much worse a fate must the guilty expect? If such was the beginning of the nation's doom, what would the end be?

32. **two other, malefactors.** The A.V. originally read "two other malefactors"; either a careless construction, or a suggestion that Jesus too was counted an evil-doer (cf. Isa. liii. 12). There may have been the intention to humiliate Jesus by the two companions appointed to Him in His death, but this token of man's malice became the occasion of a last display of His grace.

Luke xxiii. 33-38 (cf. **Mark xv. 22-32** = **Matt. xxvii. 33-44** and **John xix. 17-27**).

THE CRUCIFIXION.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, 34 one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him 36 save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering 37 him vinegar. And saying, If thou be the king of the 38 Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Luke in this passage follows Mark more closely, but not entirely.

33. **place.** The spot has not been yet fixed, but it was outside the walls of the city (cf. Heb.

xiii. 12). **Calvary.** R.V., "the skull." The R.V. marg. has the note, "According to the Latin, *Calvary*, which has the same meaning." The other Evangelists mention the Hebrew name Golgotha, which Luke, writing for Gentiles, omits. The name was given not because skulls lay there unburied, but because of the shape of the ground. **crucified.** It is uncertain whether the feet were nailed to the cross as well as the hands. The death on the Cross was not only shameful, because inflicted on provincials only and slaves, but also cruel, because life might be prolonged in awful suffering.

34. R.V. note, "Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*" But the prayer is surely much more likely to be genuine than a later invention. **them.** Not the soldiers, who were but doing their duty; not even so much Pilate, whose hands had been relentlessly forced; but the Jewish rulers, and the people in so far as they had assented to the death of Jesus. Jesus, conscious of what He was, and what He had offered to the Jewish people, recognised that neither rulers nor people had realised the crime which they were committing in crucifying their Messiah (cf. Acts iii. 17). Ignorance lessens guilt (cf. xii. 48). **And they,** etc. R.V., "And parting His garments among them, they cast lots" (cf. Ps. xxii. 18, quoted in John xix. 24). The clothing of the crucified fell to his executioners, and it was decided by lot which garment each should take. The Fourth Gospel makes the parallelism of fulfilment and prediction closer by representing the other clothing as parted among the four soldiers, and

only the tunic, "without seam, woven from the top throughout," as assigned to one of them by lot. While this is possible, one cannot avoid the conclusion that this later tradition was shaped by the prediction.

35. Luke mentions four (or five) kinds of mockery against Jesus. The people stood looking in idle, if not heartless, wonder. The priests taunted the Saviour who was helpless to save Himself. The soldiers offered Him some of their sour wine, not in pity, but in scorn. The inscription seems to be regarded by Luke as a taunt directed against Jesus, although it may rather have been Pilate's petty revenge on the Jewish rulers. One of the robbers railed on Him. There is scarcely a climax here, as Plummer suggests (p. 532). **stood beholding . . . derided** (cf. Ps. xxii. 7). **Christ, the chosen of God.** R.V., "the Christ of God, His chosen" (Gr. "elect"; Luke alone gives this word, cf. ix. 35).

36. **mocked.** By use of a different tense here than in *derided* (R.V., "scoffed") the Evangelist suggests that the soldiers were less persistent than the priests in their mockery. **vinegar.** According to John (xix. 29) a sponge, filled with the sour wine, was held up on a stalk of hyssop, as the body was probably lifted upon the cross some distance from the ground.

38. The words, "in letters of Greek, and Latin, and Hebrew," left out in R.V., are probably a gloss from John xix. 20. **superscription.** The name and crime of the executed, which hung round His neck on His way to the Cross, was placed above it.

Luke xxiii. 39-43.

THE IMPENITENT AND THE PENITENT THIEF.

39 And one of the malefactors which were hanged railed on
40 him, saying, If thou be Christ, save thyself and us. But
the other answering rebuked him, saying, Dost not thou
41 fear God, seeing thou art in the same condemnation? and
we indeed justly; for we receive the due reward of our
42 deeds: but this man hath done nothing amiss. And he
said unto Jesus, Lord, remember me when thou comest
43 into thy kingdom. And Jesus said unto him, Verily I
say unto thee, To day shalt thou be with me in paradise.

This incident is recorded by Luke alone; Matthew and Mark simply state that Jesus' companions in death reproached Him. Because it is characteristic of Luke's standpoint, it need not on that account be suspected as unhistorical.

39. **one.** Matthew and Mark say both reproached Jesus. Some try to harmonise the statements by representing the penitent thief as first hostile to Jesus, and only moved to penitence by the silence and patience of the Sufferer. But it is more probable that only Luke's informant, whoever he or she was, was close enough to hear the penitent's prayer; while to those at a greater distance the loud railings of the one thief might seem to come from both. **If thou be.** A better reading is R.V., "Art not Thou." The question expresses more bitter scorn.

40. **fear.** R.V., "even fear," if nothing else. The anticipation of God's approaching judgment should have inspired at least awe.

41. **nothing amiss.** "nothing unbecoming," far less any crime such as the mocker had been guilty of.

42. **And he said unto Jesus, Lord.** Better reading in R.V., "And he said, Jesus," omitting Lord. **into thy kingdom.** R.V., "in Thy kingdom." The first would mean Christ's return to His Father at death; the second, His return to earth in power and glory. The second seems more probable. What the thief desires is a share in the Messianic Kingdom, whenever it may come. The prayer implies the confession of Jesus' Messiahship.

43. **Verily.** This introduces something important, or even unexpected. **to-day.** An immediate, and not a distant blessing is assured. **with me.** Companionship through death into life beyond is promised. **paradise.** A Persian word meaning (1) a park; (2) the garden of Eden; (3) Abraham's bosom, where the just rest till the Resurrection; (4) "a region in heaven," to which Paul may refer as "the third heaven" (2 Cor. xii. 4). The paradise of God (Rev. ii. 7) may be the same as (3) or (4), or some higher abode of bliss. By using the word Jesus does not confirm the Jewish eschatology; in familiar language He assures the penitent of blessing at once after death.

Luke xxiii. 44-49 (cf. Mark xv. 33-41 = Matt. xxvii. 45, 46; cf. John xix. 28-30).

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said,

Father, into thy hands I commend my spirit : and having
47 said thus, he gave up the ghost. Now when the centurion
saw what was done, he glorified God, saying, Certainly this
48 was a righteous man. And all the people that came to-
gether to that sight, beholding the things which were done,
49 smote their breasts, and returned. And all his acquaint-
ance, and the women that followed him from Galilee, stood
afar off, beholding these things.

The saying of Jesus in ver. 46 is reported by Luke alone, but he omits the cry of desolation given by Matthew and Mark. This is an instance of his idealisation ; he will not record what his Gentile readers might have misunderstood.

44. **about.** Luke suggests that there was uncertainty about the time. **sixth hour.** This would, according to the Jewish reckoning, be noon. As Mark (xv. 25) gives the third hour as the time of the Crucifixion, Jesus had been three hours and lingered three more on the Cross before death relieved His agony. John (xix. 14) gives the sixth hour as the time when Pilate delivered Jesus to be crucified. If he reckoned the day from midnight, this may have been six in the morning. But this is too complicated a problem to discuss here. **earth.** R.V., "land" (cf. iv. 25, xxi. 23); a local rather than a universal obscuration of the sun is probable. This **darkness** may have been miraculously produced, or more likely an exceptional natural phenomenon providentially coincided with the death of Jesus. **ninth hour.** Three in the afternoon.

45. **And the sun was darkened.** R.V. has another reading, "the sun's light failing" (Gr. "the sun failing"). As the R.V. reading might

suggest an eclipse of the sun, and that was known to be impossible at that season, probably the A.V. reading as less open to objection was substituted by a copyist. **veil.** The curtain between the Holy Place and the Holy of Holies (Ex. xxvi. 31; Lev. xxi. 23, xxiv. 3; cf. Heb. vi. 19, ix. 3) is meant, and not that between the outer court and the Holy Place. Jewish tradition mentions two curtains a cubit apart. How the curtain was rent is not stated, and we need not conjecture.

46. **a loud voice.** This is a proof that Jesus did not die of exhaustion (cf. Acts vii. 60). From the "blood and water" which flowed from the pierced side, according to John (xix. 34), it has been inferred that Jesus died literally of a broken heart. Luke does not give the words uttered in a loud voice, as the prayer to God would more probably be spoken in lower tones. **Father,** etc. This self-committal is a quotation from Ps. xxxi. 5, and is so appropriate as the expression of Jesus' filial faith after the darkness had passed over His soul that, although Luke alone records it, there is no good reason to doubt the genuineness of the saying. He was heard for His godly fear, and was saved out of death (Heb. v. 7). He did not die with the sense of God-forsakenness unremoved, but trusting in the Father. **he gave up.** He voluntarily resigned His life into God's hand.

47. **centurion.** The Roman officer entrusted with the execution of the sentence. Legend has given him the name *Longinus*, and represented him as a martyr. **what was done.** Not Jesus' manner of dying only, but all the accompaniments of the death already mentioned. **glorified.** Either by the confession that follows, or by offering praise

to God before the confession. **righteous man.** Matthew and Mark have "son of God." If the centurion was a pagan, and not a proselyte, the second phrase would not mean much on his lips. There may be uncertainty about the words used ; there need not be doubt that he bore witness in some way to the impression made upon him.

48. The crowd that had looked on with curiosity only was also impressed, but, content with a conventional expression of their grief, returned to the city to their business or pleasure.

49. **And.** Better, "but." There is contrast intended between the multitude and the faithful few. **acquaintance.** Including probably the disciples. **women.** Matthew and Mark give the names : Mary Magdalene, Mary the mother of James and Joses, and Salome, the mother of the sons of Zebedee. **beholding.** R.V., "seeing" ; not in idle curiosity, but with heart-felt sorrow and awe.

Luke xxiii. 50-56 (= Mark xv. 42-47 = Matt. xxvii. 57-61 ; cf. John xix. 38-42).

THE BURIAL.

50 And, behold, there was a man named Joseph, a counsellor ;
51 and he was a good man, and a just : (the same had not
consented to the counsel and deed of them;) he was of
Arimathæa, a city of the Jews : who also himself waited
52 for the kingdom of God. This man went unto Pilate, and
53 begged the body of Jesus. And he took it down, and
wrapped it in linen, and laid it in a sepulchre that was
54 hewn in stone, wherein never man before was laid. And
that day was the preparation, and the sabbath drew on.
55 And the women also, which came with him from Galilee,

followed after, and beheld the sepulchre, and how his body
56 was laid. And they returned, and prepared spices and
ointments; and rested the sabbath day according to the
commandment.

While Luke follows Mark in vers. 50-53, peculiar to him are vers. 54-56. Luke omits a fact Mark mentions: Pilate's surprise at Jesus' speedy death.

50. **counsellor.** Better R.V., "councillor," *i.e.* a member of the Sanhedrin. Matthew tells us he was "rich," Mark that he was "of honourable estate," and John that he was "a disciple of Jesus, but secretly for fear of the Jews."

51. Either he had kept away, or had not voted, or had given his vote against the sentence; but Mark (xiv. 64) states that they "all condemned Him." **deed.** The word is used in a bad sense, referring to the way in which they had carried out their counsel. **of.** Rather "from." **Arimathæa** was either his birthplace or former home, but he was now living in Jerusalem. Probably it is the same place as Ramah, where Samuel was born and lived. **waited.** This word seems rather to exclude the assumption that he recognised Jesus as the Messiah already come (cf. ii. 25, 38; Acts xxiv. 15).

53. **sepulchre.** R.V. better, "tomb." **never man**, etc. A token of honour (see on xix. 30).

54. **preparation.** Either the eve of the Sabbath, or of the Passover; in this case it would seem of both, as the Sabbath coincided with the first day of the Passover. As this first day was regarded as a Sabbath (Ex. xii. 16; Lev. xxiii. 7) a double sanctity would invest this particular day. This statement of time seems to support the view that the Last Supper was held a day before the Passover

proper, and that Jesus died on the day when the paschal meal was eaten. **drew on.** Gr. "began to dawn." As the Sabbath begins at sunset, the word cannot be used literally, but in the secondary sense of any beginning.

55. **after.** That is, in the footsteps of Joseph and his helpers from the Cross to the Grave.

56. **prepared spices.** Mark tells us that it was at the close of the Sabbath, that is, on Saturday evening, that the women bought the spices. We cannot distinguish the **spices** as "sweet-smelling herbs" or as "dry" from the **ointments** as liquid, for Mark tells us that the spices were to be used for anointing: but, on the other hand, we must not insist on Mark's verbal accuracy. **and.** A full stop should be placed after ointments, and a new paragraph be begun here, as in R.V., since the resting on the Sabbath is contrasted with the coming to the tomb on "the first day." **rested the sabbath day.** Jesus was buried before sunset on Friday, the women kept the Sabbath rest till sunset on Saturday. Then they made their preparations for the visit to the tomb early on Sunday morning.

VII. THE RESURRECTION AND ASCENSION

(LUKE xxiv.).

In his account of the Resurrection Luke inserts a great deal of matter peculiar to himself, and shows his connection with Paul on the one hand and the Johannine tradition on the other. We have not the sufficient data to harmonise the accounts of Luke and John on the one hand with

those of Matthew and Mark on the other; but it should be remembered: (1) that the earliest evidence for the Resurrection is not that of the Evangelists, but of Paul in 1 Cor. xv. 1-11, who claims then to be repeating the common tradition of the Christian Church; (2) that the appearances came as a surprise, and were met with wonder and disbelief by the disciples, and so the conditions for hallucinations were absent; (3) that the witnesses include not only a few women, but men of very different temperament, such as Peter, James, and Paul, and on one occasion at least a multitude of "above five hundred brethren"; (4) that the effect of the manifestations was so disturbing that we cannot expect from the witnesses an account so accurate as to be consistent in all its details; (5) that each of the Evangelists was guided by his own particular interest in what he selected from the current reports; and (6) that in addition to these appearances the Christian Church has the witness in individual experience and in general history of the presence, guidance, and blessing of the Risen Lord.

Luke xxiv. 1-12 (cf. Mark xvi. 1-8; Matt. xxviii. 1-10; John xx. 1-10).

THE EMPTY GRAVE.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord

4 Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining

5 garments: and as they were afraid, and bowed down their

faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

In this portion of the narrative Luke still adheres, though not entirely, to the common tradition.

1. R.V. omits the words, "and certain others with them."

3. R.V. marg., "Some ancient authorities omit *of the Lord Jesus.*" This combination is nowhere found in the Gospels, but often in the Acts and the Epistles.

4. **two men.** Angels in human form (cf. Acts i. 10, x. 30). While John also mentions two angels, Matthew and Mark mention only one. **stood.** Cf. ii. 9. **shining garments.** R.V., "dazzling apparel" (cf. xvii. 24, xxiii. 11).

5. **bowed down their faces to the earth.** This detail is in Luke alone. **Why, etc.** A rebuke, as the disciples should have remembered Jesus' promises (cf. Isa. viii. 19). **living.** Gr. "him that liveth."

6. **He is not here, but is risen.** R.V. marg.,

“Some ancient authorities omit.” It is probably an insertion from Mark xvi. 6 = Matt. xxviii. 6. **remember.** (Cf. ix. 22, xviii. 32, 33). In each prediction of the Passion the rising again on the third day was mentioned. From this point to ver. 8, the statement is in Luke only. Luke omits the intimation, “He goeth before you into Galilee” (Mark xvi. 7 = Matt. xxviii. 7), as he does not record any appearances in Galilee.

9. **told.** So Matthew, but Mark (xvi. 8) states that fear kept them silent; but as Mark’s narrative breaks off abruptly at this point, it may be that when they did recover from their fear, they began to speak.

10. John mentions *Mary Magdalene*; the three Synoptists the other **Mary, the mother of James.** Luke alone mentions **Joanna**, in whom he had a special interest (see viii. 3, and Introduction, p. 23). *Salome* is included by Mark only. The R.V. version gives the sense of this verse better in putting a colon instead of a comma after James. The women named had visited the tomb, the other women told these things to the apostles.

11. **to them.** R.V., “in their sight.” **idle tales.** R.V., “idle talk.” Hobart, quoted by Plummer (p. 550), states the word “is applied in medical language to the wild talk of the sick in delirium.” The incredulity was general, so completely had Jesus’ prediction been either forgotten or misunderstood.

12. R.V. marg., “Some ancient authorities omit ver. 12). Plummer regards it as “of unknown and doubtful authority,” and as probably “an imperfect account of the visit of Peter and

John," which may have been "an insertion made in a second edition" of the Gospel. **linen clothes.** Without the body they had contained. **departed, wondering in himself.** R.V., "departed to his home, wondering." Either construction is possible, as the Greek is ambiguous.

Luke xxiv. 13-35.

THE JOURNEY TO EMMAUS.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore 14 furlongs. And they talked together of all these things 15 which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew 16 near, and went with them. But their eyes were holden 17 that they should not know him. And he said unto them, 18 What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the 19 things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty 20 in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be con- 21 demned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these 22 things were done. Yea, and certain women also of our company made us astonished, which were early at the 23 sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which 24 said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the

25 women had said : but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that 26 the prophets have spoken ! ought not Christ to have 27 suffered these things, and to enter into his glory ? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning him- 28 self. And they drew nigh unto the village, whither they went : and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us ; for it is toward evening, and the day is far spent. And he went 30 in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, 31 and gave to them. And their eyes were opened, and they 32 knew him ; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened 33 to us the scriptures ? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered 34 together, and them that were with them, saying, The Lord 35 is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

The story is found in Luke alone, though alluded to in Mark xvi. 12, 13, and bears the marks of the eye-witness, probably Cleopas, from whom Luke got it either in writing or speech. It is not at all probable that Luke himself was Cleopas' unnamed companion : (1) because he would have used "we," in accordance with his custom in Acts, and (2) because he did not claim to be one of the early disciples.

13. **them.** Not apostles, but disciples, the wider company of Jesus' adherents. **Emmaus.** Nicopolis, which is still held to be the place here so named, is twenty miles from Jerusalem, and thus

too far away. A place now called *El Kubeibeh*, seven miles distant, is more likely to be the spot, but other identifications are maintained by scholars.

14. **talked together.** R.V., "communed with each other." Communion was the characteristic of the Christian society.

15. **drew near.** That is, "overtook them," as they took for granted that He had come from Jerusalem as they had.

16. **their eyes were holden.** No supernatural Divine act need be assumed ; because (1) they were not expecting to see Jesus, and were too absorbed in their grief ; (2) because all the records suggest that there was a change in Jesus' outward appearance (cf. ver. 37 ; Mark xvi. 12 ; John xx. 14, 15, xxi. 4). But the Evangelist himself may have supposed a miracle. A.V. and R.V. assume a miracle with a purpose ; but the Greek may be also rendered "so that they did not know Him," a simple result.

17. R.V. marg., "Gr. What words are these that ye exchange one with another." **and are sad.** R.V., "And they stood still, looking sad," is the better reading.

18. **Cleopas** (= Cleopatros). A Greek name, not to be identified with the Aramaic *Clopas* (John xix. 25). **only a stranger.** Better R.V., "alone sojourn," as the only person in Jerusalem, or "sojourn alone" with no companion to talk to. The intention is to express extreme incredulity that the stranger could have remained so ignorant of what was the common talk.

19. **was.** Proved or showed Himself to be by word and deed. **a prophet.** Gr. a man, a prophet. Either "man" is a title of honour (as Acts i. 16,

ii. 29, 37, etc.), or “prophet” is used adjectivally. **mighty.** Cf. Acts vii. 24, xviii. 24.

20. For brevity Pilate’s part is not mentioned in the tragedy.

21. **trusted.** R.V., “hoped,” till His death blighted our hopes. **had been.** R.V., “was.” **should have.** R.V., “should.” **redeem.** Ransom as a slave (Tit. ii. 14; Deut. xiii. 5; 2 Sam. vii. 23; Hos. xiii. 14). **third day.** Does this show a remembrance of Jesus’ mention of the third day? We cannot be sure.

22. **Yea, and.** R.V., “moreover.” Having stated all that was against their hope, they now turn to what gives it some support. **of our company.** And therefore to be trusted. **astonished.** It was not the early visit of the women, but the tidings they brought that awakened wonder. The women reported what the angels had intimated. The news was surprising, and yet hard to believe.

24. This seems to refer to the visit of Peter and John, and so supports the conclusion that ver. 12, which mentions Peter only, is not authentic. **they saw not.** If these disciples had heard from Mary Magdalene that she had seen the Lord, they disbelieved her.

25. **fools.** R.V., “foolish men, senseless and without understanding” (cf. Gal. iii. 1, 3; 1 Tim. vi. 9; Tit. iii. 3); it is not the same word as is used in Matt. v. 22, and does not express the same contempt. **all.** The disciples had thought only of the prediction of the glory, and not also of the suffering of the Messiah.

26. **ought not.** R.V., “behooved it not.” **Christ.** R.V., “the Christ” (Messiah, a title, not a proper name yet). **to have suffered.** R.V.,

“to suffer.” The suffering, which had disappointed the disciples’ hopes, was the condition by Divine decree, as revealed in prophetic prediction, of the glory of the Messiah for which they hoped.

27. **at.** R.V., “from.” **Moses.** The Law contained what were regarded as Messianic predictions, such as Gen. iii. 15, xxii. 18; Num. xxiv. 17; Deut. xviii. 15; and types, the scapegoat, the manna, the brazen serpent, the sacrifices generally. **and all the prophets.** The Greek construction is lax. The writer does not mean that Jesus began from Moses and the prophets, and then went on to other writings such as the Psalms, but that, beginning from Moses, he quoted from all the prophets. **all.** This favourite word of Luke’s need not mean that Jesus actually found a prediction in each prophetic writing. **expounded.** R.V., “interpreted” (cf. 1 Cor. xii. 30, xiv. 5, 13; Acts ix. 36).

28. **made as though.** The English suggests a pretence; but not so the Greek. Jesus would have left them, had they not desired His presence.

29. **constrained.** Moral persuasion by prayer is here meant (cf. Acts xvi. 15; Gen. xix. 9; 1 Sam. xxviii. 23; 2 Kings ii. 17, v. 16). **Abide.** This was an invitation to remain with them in the house which was the goal of their journey, but it need not have been the actual home of either of them, nor yet is there any reason for supposing it an inn.

30. **as he sat.** Better R.V., “when He had sat down.” **took bread** (R.V., “the bread”; marg., “loaf”). They gave Him the honour of presiding at the meal. **blessed it.** The usual grace before

food. There is no reason to regard this as making the meal the memorial feast.

31. **their eyes were opened.** Probably Luke thinks of a miracle; but it may have been the familiar gesture of Jesus in the breaking of the bread that at once secured His being recognised. **he vanished out of their sight.** Marg., "ceased to be seen of them." Evidently Christ's raised body was not subject to ordinary material conditions, and could pass from visibility to invisibility at will. It is no sudden, swift, bodily withdrawal that is here meant.

32. **Did . . . burn.** Better R.V., "was . . . burning," a continued emotion. **opened.** The same word for eyes and scriptures.

33. **the same hour.** R.V., "that very hour," late as it was (cf. ver. 29). Their desire to share their joy with others could brook no delay.

34. The two companions were met by the announcement of an appearance of Jesus to Simon. Although this is not elsewhere mentioned in the Gospels, Paul refers to it (1 Cor. xv. 5). Peter, the denier, was the first to have his deep penitence accepted and his returning loyalty confirmed.

35. **told.** Better R.V., "rehearsed" (cf. Acts x. 8, xv. 12, 14, xxi. 19). **the breaking of bread.** The movement brought recognition.

Luke xxiv. 36-49 (cf. John xx. 19-23).

JESUS' APPEARANCE AND COMMISSION.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that

38 they had seen a spirit. And he said unto them, Why

are ye troubled? and why do thoughts arise in your
39 hearts? Behold my hands and my feet, that it is I myself:
handle me, and see; for a spirit hath not flesh and bones,
40 as ye see me have. And when he had thus spoken, he
41 shewed them his hands and his feet. And while they yet
believed not for joy, and wondered, he said unto them,
42 Have ye here any meat? And they gave him a piece of a
43 broiled fish, and of an honeycomb. And he took it, and
44 did eat before them. And he said unto them, These are
the words which I spake unto you, while I was yet with
you, that all things must be fulfilled, which were written
in the law of Moses, and in the prophets, and in the
45 psalms, concerning me. Then opened he their under-
46 standing, that they might understand the scriptures, and
said unto them, Thus it is written, and thus it behoved
Christ to suffer, and to rise from the dead the third day:
47 and that repentance and remission of sins should be
preached in his name among all nations, beginning at
48 49 Jerusalem. And ye are witnesses of these things. And,
behold, I send the promise of my Father upon you: but
tarry ye in the city of Jerusalem, until ye be endued with
power from on high.

This narrative is also peculiar to Luke, but has many points of contact with the account in John xx. 19-23.

36. **stood.** An appearance as sudden as the disappearance (ver. 31). **and saith unto them, Peace be unto you.** These words are omitted by some ancient authorities, and are probably an insertion from John xx. 19. It is not unlikely that Jesus did so greet His disciples; only Luke did not here write these words.

37. **spirit.** A ghost (cf. 1 Pet. iii. 19).

38. For the second **why**, the R.V. has "wherefore," reproducing a difference in the original Greek

thoughts. R.V. better, "reasonings," an inward debate. **hearts.** In Biblical usage not the seat of emotion only, but reason and conscience also.

39. The wound-prints in **hands** and **feet** (through which it seems, therefore, nails had been driven, see on xxiii. 33) would prove His identity, the handling the reality of His body. **handle** (cf. 1 John i. 1). The resurrection body could evidently offer resistance to touch; but its nature escapes our conception.

40. This verse is omitted by some ancient authorities, and it may be regarded as an adaptation of John xx. 20.

41. **believed not for joy.** This is a curious, yet real state of mind. **any meat.** Better R.V., "anything to eat." While the resurrection body probably did not need such food, it was capable of receiving it in order to convey to the disciples the certainty that Christ Himself had risen.

42. **and of an honeycomb.** Omitted in R.V. as not sufficiently attested.

43. Cf. Acts x. 41.

44-49. These farewell commands were probably not all given on this occasion, or even on any one occasion, but at different times between the Resurrection and the Ascension; but it would be quite impossible to assign each saying to its proper occasion. Luke in his Gospel gives no indication that he knew how long was the interval between these events, as he claimed to do, when he wrote Acts (i. 3).

44. **spake.** Formerly, and now repeat. **yet with you.** In constant daily intercourse, not as now in occasional appearances. Another kind of communion was to replace the former intercourse.

Moses. The Pentateuch. **prophets.** The Earlier Prophets (the historical books) and the Later (the prophetic writings proper). **the psalms.** Not meant exclusively, but as the most important part of *the Writings*, the third division of the Jewish canon, used here for these writings generally (cf. Prologue to Ecclesiasticus).

45. **opened.** Cf. vers. 31, 32 (also Acts xvi. 14, xxvi. 18). How much this enlightening was needed appears in xviii. 34. Godet holds this to be the equivalent to John xx. 22. The R.V. has a semicolon, and not a comma only at the end of this verse. It is not improbable that one conversation here ended.

46. **and said.** R.V., "And He said." This would mark the beginning of another conversation.

47. **and (remission).** R.V. margin, "Some ancient authorities read *unto*" (cf. iii. 3; Mark i. 4; Matt. xxvi. 28). **in his name.** His revelation and redemption is the solid foundation of the new order. **beginning at Jerusalem.** This clause may go, as in A.V. and R.V., with what precedes, or as in R.V. margin with what follows. The prior claim of the Jewish nation is recognised whichever construction we adopt.

48. **witnesses.** Witness was the main work of an apostle (cf. Acts i. 8, 22, ii. 32, iii. 15, v. 32, x. 39, 41, etc.).

49. **send.** Cf. John xv. 26, xvi. 7, and xiv. 16. **promise** (Rom. i. 2). What is promised is the Spirit (Isa. xliv. 3; Ezek. xxxvi. 27; Joel ii. 28; Zech. xii. 10; John xv. 26); and the promise is here used for the gift promised. **tarry ye.** Cf. Acts i. 4. **endued with power.** R.V., "clothed

with power" (cf. Rom. xiii. 14; 1 Cor. xv. 53; Gal. iii. 27; Eph. iv. 24; Col. iii. 10).

Luke xxiv. 50-53 (cf. Acts i. 6-12).

THE ASCENSION.

50 And he led them out as far as to Bethany, and he lifted up
51 his hands, and blessed them. And it came to pass, while
he blessed them, he was parted from them, and carried up
52 into heaven. And they worshipped him, and returned to
53 Jerusalem with great joy: and were continually in the
temple, praising and blessing God. Amen.

While Luke does not mention any interval of time, and probably when he wrote his Gospel did not know what time did elapse, his narrative here does not require us to suppose that he placed the Ascension on the same day as the Resurrection. Had this been his intention, he would probably have had some such phrase as "that same day" (ver. 13).

50. **as far as to.** R.V., "until *they were* over against Bethany," but it is doubtful whether the two Greek prepositions can mean all this.

51. **was parted.** Better R.V., "parted." It was His own act, as on previous occasions. There seems no doubt, whatever, that Luke means here to describe the *final* parting, the Ascension, of which he gives a fuller account in Acts i. 6-12, and not some parting previous to it. As in Acts (i. 2) he describes his Gospel as dealing with the life of Jesus "until the day in which He was taken up," he claims to have already recorded the Ascension. **and carried up into heaven.** These words are omitted by some ancient authorities, and do appear

an attempt to explain how on this occasion He was parted. The disappearance heavenward was accommodated to the view of the apostles regarding the position of the abode of bliss. Our modern astronomy does not, and cannot, disprove that the withdrawal of His bodily presence prepared for a closer spiritual presence. The truth taught is unaffected by the location of heaven.

52. **worshipped him, and.** These words also are omitted in some MSS. **with great joy.** Not sad at losing their Master's bodily presence, because sure of something even better. R.V. omits **praising and**; also **Amen**, a liturgical addition.

The Gospel began with the solitary priest in the temple, and the promise given to him; it ends with the multitude of disciples, constant in their attendance in the temple, and abounding in their praise to God, because the promise had been fulfilled, and they waited the fulfilment of still another promise. It is a Gospel of God's grace and man's joy which Luke has written; and as we read his pages the grace becomes more manifest to us, and the joy more abundant in us.

INDEX

Acts, 2.
Agony, 344.
Antony, 40.
Apostle, 129.
Apostolic Constitutions, 8.
Archelaus, 303.
Aretas, 85.
Augustus, 79.

Barnabas, 5.
Baur, 8.
Beatitudes, 133.
Benedictus, 57.
Blass, 8.
Bruce, 33, 84, 189, 302.
Burkitt, 19.

Canon (Jewish), 379.
Capernaum, 105.
Childhood, 290.
Clement of Rome, 5, 6.
" " " Alexandria, 6, 9.

Davidic descent, 321.
Demoniac, 105, 161.
Devil, 94.
Dioscorides, 29.
Divorce, 270.
" Doublets," 13, 31.

Ebionitism, 25, 133, 272.
Edersheim, 66, 193, 214.

Epiphanius, 7.
Eschatology, 326.
Eusebius, 8.

Gabriel, 43.
Galilee, 46.
Genealogy, 88.
Gentiles, 31.
Godet, 10, 191, 379.

Harnack, 4, 7, 10, 16, 19, 21,
26, 29, 32, 38, 52, 58, 60,
91.
Hawkins, 9, 13.
Hebraism, 22, 30, 63.
Herod, 23, 40, 79, 353.
Historian, 30.
Hobart, 28, 181, 370.
Holtzmann, 10.
Hymns, 37.

Ignatius, 6.
Infancy, 37.

Jerome, 7, 10.
Jerusalem (Fall of), 9.
Joanna, 23, 353, 370.
John the Baptist, 42, 145.
John the Evangelist, 23, 97.
Josephus, 9, 84, 357.
Judæa, 40.

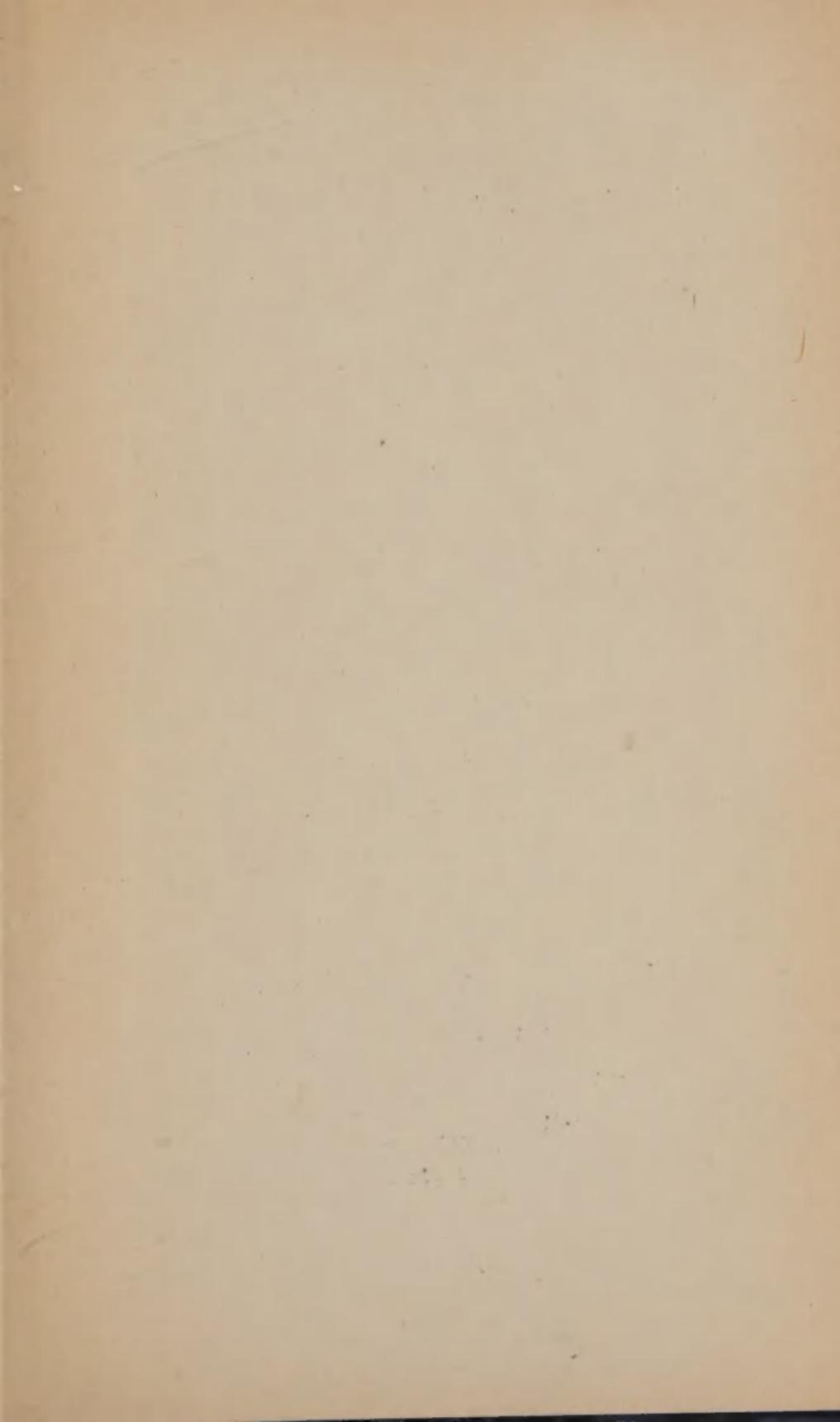
Jülicher, 25.
 Justin Martyr, 6.
 Keim, 10.
Logia, 18.
 Longinus, 364.
 Machærus, 84.
Magnificat, 52.
 Marcion, 6, 8.
 Mark, 14.
 Matthew, 17.
 Medical language, 28.
 Miracles, 160.
 Muratorian Fragment, 6.
 Nazareth, 46.
 Nicopolis, 372.
Nunc Dimittis, 70.
 Omissions, 31.
 Parables, 123, 155.
 Paradise, 362.
 Passover, 332, 366.
 Paul, 1, 27.
 Peter, 16.
 Pharisees, 117, 249.
 Philip, 26.
 Photius, 5.
 Plummer, 2, 6, 35, 46, 52, 58,
 60, 74, 84, 94, 114, 159,
 201, 214, 235, 285, 287,
 297, 302, 370.
 Polycarp, 6.
 Poverty, 25.
 Publicans, 83.
 Quirinius, 64.
 Ramsay, 8, 9, 21, 32, 64.
 Renan, 1.
 Resurrection, 252, 319, 367.
 Sabbath, 127.
 Samaria, 26.
 Sanday, 1, 9, 215.
 Scribes, 117.
 Son of Man, 119.
 Sources, 10.
 Synoptic, 10.
 Talmud, 44.
 Temptation, 92.
 Tertullian, 6.
 Theodore, 7.
 Theophilus, 2, 36.
 Theophylact, 7.
 Tiberius, 9, 79.
 Transfiguration, 177.
 "Travel document," 23, 186.
 Universalism, 26, 27.
 Virgin Birth, 46.
 "We" passages, 3.
 Women, 26.
 Wordsworth, 7.
 Zeller, 8.

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